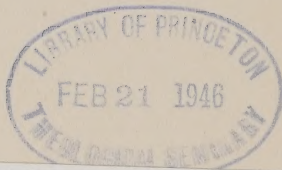


Religious Communities
in the
Episcopal Church
and in the
Anglican Church in Canada

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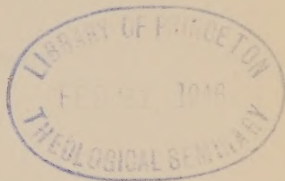


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Religious communities in the
American Episcopal Church

RELIGIOUS COMMUNITIES IN THE AMERICAN EPISCOPAL CHURCH

and in the
ANGLICAN CHURCH IN CANADA



Requested by
THE COMMITTEE OF RELIGIOUS SUPERIORS

*In connection with the 1945
Centennial Observance*

and

Compiled by
THE POOR CLARES OF REPARATION AND ADORATION



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*We the Religious of these Communities
dedicate this book*

to

OUR MOTHER, THE CHURCH IN AMERICA

and to

THE BISHOPS

*in whose dioceses it is our
privilege to serve*

Our Presiding Bishop's Blessing on the
1945 Centennial of the Religious of our
Church and on this Manual



. . . . Thank you for sending word of your 1945 Centennial Observance. May I congratulate you upon your effort to inform our people of the history and place monastic life has held in our Episcopal Church. In this age of crisis we must do all we can to make the Church realize the catholicity of her nature and work.

I pray God's blessing on your undertaking; that it may help the Church go forward in His service.

Yours faithfully,

H. ST. GEORGE TUCKER,

Presiding Bishop

February 13th, 1945

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PART I

The Religious Life

WHAT IS IT?

The religious life is not merely a devout life given to much churchgoing. It is that, but it is much more than that. The word religious is said to mean "under bond" or "under rule". Religious are men and women who have bound themselves by a vow to God to live their lives in a community under a rule according to the three Evangelical Counsels. How can such a life be justly considered strange or eccentric or selfish? It is no more than an attempt to live the Christian life in its fullness and perfection.

Our blessed Lord Himself instituted the religious life. A rich young ruler once came to Him and said: "Good Master, what must I do to be saved?" To this our Lord replied: "You know the precepts of God. Keep them and you will be saved."

First to the Jewish Church, then to the Christian, God revealed His will as to how we should live if we are to enter into life. All the human race is equally called to keep the revealed commandments of God. But the rich young man was already living this way of the precepts. So he sought for a still fuller dedication, saying: "All these things have I kept from my youth up. What lack I yet?"

Then it was that our Lord formulated for him the principles of what we now call the religious life. "Oh, if you would be perfect—if you are seeking a special opportunity of being generous with God and of doing something more than merely to obey the precepts—go sell all you have, and so become poor, and then come and follow Me, with-

out hope of wife or family, and in complete obedience."

Here we have our Lord's own authority for the three "evangelical counsels of perfection", poverty, chastity and obedience, to which every religious is bound. Poverty renounces all creation outside of oneself that one may possess God alone. Chastity renounces not only the gratification of the flesh but also legitimate family love and family ties so that one may love God alone. And obedience renounces the inner citadel of the soul, the will, that one may cling to God alone.

The Authorized Version of the Bible—so called because it was "translated out of the original tongues" by the authority of the Church of England, by which also it was therefore "appointed to be read in Churches"—has something like an official interpretation in its chapter-headings and page-headings. In the edition with Marginal References adopted by General Convention, the page-heading over the story of the rich young ruler in Chapter 19 of St. Matthew reads: "Counsels of Perfection." It is from this and similar passages in the Gospel that this distinction between the life of the precepts and the life of the counsels is made. The former might be called an expression of the will of God, the latter an expression of His intelligence.

Because our Lord said "If thou wilt be perfect . . .", the religious life is sometimes called the life of perfection. Religious are, of course, very far from being perfect. But they are under a certain obligation of striving for perfection, and the religious life is looked upon as a school of perfection.

An individual alone could not very well live the life of the evangelical counsels in their fullness. If he is to be really poor, there must be someone to be responsible for his temporal needs. If he is to surrender his affections in dedicated chastity, he must be trained to love rightly. If he is to be obedient, he must have someone to obey. And so there have grown up in the Church religious communities which exist for the purpose of making the religious life possible.

Religious communities differ widely according to the rule which they observe, the work they do, the way they are organized, and so on. But in general all of them may be classified according to three distinct divisions, *Active*, *Contemplative* and *Mixed*.

The *active* life is devoted to various works of mercy inspired by regulated spiritual exercises. The *contemplative* life has for its primary purpose the worship of God, and the pursuit of such occupations as may tend to the perfecting of this worship. The *mixed* life is less easily defined. It demands qualities belonging both to the active and the contemplative life. The mere use in the active life of spiritual exercises appropriate to the contemplative (e.g., the recitation of the Divine Office or daily meditation) does not constitute the mixed life. The spiritual quality of the contemplative life must also be there to provide a reservoir from which the channels of activity draw their supply, and these activities must be such as are compatible with the maintenance of the contemplative spirit.

The terms active and contemplative are often misunderstood because they are considered to be contradictory. They are not. The word "active"

does not refer to a life in which there is no contemplation, for all active communities provide for an ordered prayer life. Again, the contemplative life is not one of inactivity, for contemplation is the highest form of activity possible to a human being. Misunderstanding and misuse of this technical terminology often leads to needless confusion.

Which type is best? The experience of the Church proves that all three types of the religious life are necessary. It is a matter of individual vocation to determine which type of community is the best one for a given aspirant.

WHO CAN BELONG?

Obviously God does not want all His children to become religious. If all men and women were to enter monasteries or convents, the world would speedily come to an end. Most Church people should find their religious vocation in fulfilling the ordinary Christian obligations with generosity. But always, in all ages and in every part of the Church, there have been certain souls in whose hearts God has planted a desire for special dedication. Like the rich young ruler, they seek a special way of keeping God's commandments. Such are the men and women who belong to religious communities.

"Ye have not chosen Me," our Lord said, "but I have chosen you." How can a person know whether God is calling him to follow this way of life? Every man has a special vocation from his Maker; not all men have a vocation to live the religious life. To some chosen souls God does give this great privilege. How is such a vocation made known, and how is it to be recognized? Sometimes it may come through the whisperings of the Holy Spirit in one's own inner soul; sometimes it is made known through the external circumstances of one's life. Always there are two unfailing signs by which it may be recognized, a compelling attraction to the life, and a fitness or suitability for it. However the call may come, God does not force obedience. He only makes it clear, and leaves us free to accept or reject His invitation.

Religious vocation must be a personal matter between God and the soul, but there is no doubt that it can be either fostered or lost. A little help

and encouragement are often greatly needed by those in doubt about their vocation. "What shall I be?" is a question every young person must face. Some of these young men and women need only have the way pointed out to them by their parents or their priest to find that God is calling them to be religious.

You may be wondering in your heart as you read these words, "Is God calling me?" If so, what should you do about it? There are three things you can do right away. First, pray earnestly and perseveringly for God's guidance. Second, do not talk much about the matter to others, for "it is good to keep close the secret of a king"; but go to some priest who understands this way of life and ask his advice. Third, get acquainted with some religious community.

Vocation to a particular community is almost as much a vocation as vocation to the religious life itself. One's personal inclination is perhaps a guide. If you do not feel an attraction towards any special community, get to know several of them. The experience will greatly enrich your spiritual life, and eventually you will discover the one community, among all the others, which is the right one for you.

Once you have made choice of a community, you will want to write to the Superior, giving a full and frank description of yourself and your circumstances. The Superior will probably invite you to make a visit in some House of the community. Such a visit is always preliminary to being received as a postulant. It gives you a chance to see what the community is like without committing your-

self; it gives the community an opportunity to know you. You will find the Superior and the other religious eager to help you. They will encourage you to "try your vocation" if they feel you are fitted for the life. If not, they will tell you so frankly.

If you can fulfill the requirements necessary in the community of your choice, you may be accepted as a postulant, that is, one "asking" admission. From this point on you will be living the religious life. Though you are not yet technically a religious, you are learning how to be one. During the postulancy one is known by one's secular name. Postulants usually wear a black cassock in communities of men, and in women's communities ordinarily a black dress with some sort of white cap or veil. The postulancy ends on your "clothing" day, one of the most important days in the life of a religious. On that day you are "clothed" in the habit of your community. In a special service the Church puts her blessing on you and on the habit you receive. You are given, if it is the custom of your community, a new name by which you are henceforth to be known. You are now a novice, a "new one".

During the novitiate your training goes on under the direction of the Master or Mistress of Novices. You are being prepared to take your place as a full member in the community. You have not yet taken any vows. (Ancient custom prescribes that there be not less than one whole year from the reception of the habit to the day of one's first vows.) You are free to leave the community any time you wish if you become convinced that this is not the right life for you. If you decide to leave,

there is no disgrace about it. It is not a sign that you are a failure. You came into the community to find out if God was truly calling you to be a religious. Whether the answer is "yes" or "no", you have found out what you wanted to know.

When the period of your novitiate is over you may apply for permission to make your profession according to the regulations laid down in the constitutions of your community. Whether you take annual vows for a certain length of time before making life vows, or make your life profession immediately after your novitiate, depends of course upon the customs of the community. Once you have made your life vows, you are a full member of your community, and a real religious.

WHAT IS IT LIKE?

Each religious community is a family within the wider relationship of God's family, the Church. Each one is a complete unit, having its own spiritual ideals, its own internal government, its own rule of life, and its own particular customs. Each is made up of a number of widely assorted human beings, all of whom are striving to attain the Christian virtues but who are all as yet far from perfect. Each community, therefore, has the joys and the problems that are always present wherever people live and work together.

The rule, perhaps more than anything else, gives a community its distinctive personality. It is the rule that enshrines the spiritual ideals and points the way towards their fulfillment. It may be ancient or modern, detailed or brief, it may be supplemented by constitutions, but its acceptance is usually explicitly mentioned by each religious when vows are professed.

A religious has taken a vow of obedience, and that necessitates having someone to obey. The Superior serves in this capacity as the executive of the rule and the head or center of unity in the community. But a Superior is not an absolute ruler or a tyrant. The powers of the office are carefully defined in the community legislation and by age-long custom. The Superior is elected by the professed members of the community and must answer to them for the way the office is fulfilled. Other religious are appointed or elected to serve under the Superior as assistants. The titles given the Superior and these other officers vary according to

the customs and organization of different communities.

The sign of membership in a community is the habit worn by its members. The habit is looked upon as a sacred garment, hallowed by tradition and blessed by the Church. The tunic itself is often made in the shape of a cross, and most parts of the habit come to have a symbolic meaning. Wearing the habit is an ever-present reminder to the individual religious of the life of dedication it symbolizes. But useful though the habit is, it is not an essential part of the religious life. Clothes do not make the religious. Unless inner dedication is present, the habit becomes an empty sign. And this dedication is not laid aside by the simple act of taking off the habit, which is done by modern religious when they go to sleep. In American communities of men it is customary to dispense the wearing of the habit for travelling. This same custom is followed in some of the newer, active communities of women. And some communities do not even have a special habit at all. The wearing of the habit, or the not wearing of it, is a matter decided by each community according to its own particular needs and purposes.

If religious are to fulfill the obligations of the religious life, they must have a house to live in. The size of the house, the name by which it is known, its location and the arrangement of its rooms will depend, of course, upon whether it is for a community that is large or small, active or contemplative, obligated to corporate poverty or not, having a novitiate in it or not, and so on. But all religious houses have certain things in common.

In each the most important room of all is the chapel.

The chapel is the center of the spiritual life of the community. Here the Holy Sacrifice of the Altar is offered regularly, and here the Divine Office is daily said or sung. Here also the individual religious have opportunities for private meditation and prayer. Wherever possible the chapel is arranged with a conventual choir, and in it each religious is assigned a special place or "choir stall". Ordinarily seculars are not seated with the community, but a special part of the chapel is set aside for guests. In enclosed communities the chapel is usually constructed in such a way that the choir of religious is kept quite private and is not visible from the guests' portion of the chapel.

Conveniently located somewhere near the main entrance to the house will be found one or more reception rooms. They are used for transacting business with seculars and for entertaining relatives or friends who come to visit with any of the religious. If arrangements are made to care for overnight guests, a guest house is provided, or a separate part of the house may be set aside for this purpose. The rest of the house is kept more or less private for the exclusive use of the religious.

How the work rooms of a religious house are arranged depends, of course, upon the nature of the work done, whether it is a Mother House or a Mission House, and whether the work of the community is done mainly within the house or outside. The Superior of the house will need an office, and if it is a large community, other offices will be required for typewriters, files, records, etc. Larger

houses also provide special rooms for printing, sewing, laundering, art work, bookbinding, the making of altar bread, or whatever happens to be needed for the particular work of the community.

Very important to the physical life of the community is the kitchen and the room where meals are taken. This latter is called the refectory and in ancient usage was considered a room of dignity next to the chapel itself. Conversation at meals is permitted in most communities on feast days, but ordinarily the refectory is kept as a place of silence. At formal meals, after grace is said, a portion of the Bible is usually read aloud. It is a common custom to have one of the religious read aloud during the rest of the meal from a biography or some similar book that is of interest to the religious. Whether seculars are served meals with the religious or in a separate refectory depends upon the custom of the community and the degree of enclosure it professes.

Each house has one room that is known as the "common" or "community" room. This is the room ordinarily used when the community comes together as a family, formally for recreation, and informally at other times. Each house also has a room, or at least a part of a room, for a library. In larger houses a portion of the building may be set aside as an infirmary to be kept ready in case of illness.

The sleeping quarters of a religious house are divided off into small rooms called "cells", so that each religious may have a place of privacy for rest, prayer, study and certain kinds of work. Among contemplative religious the cell is used a great deal.

In active communities the religious ordinarily spend less time there. It is a common custom in religious houses to name each cell, as well as the other rooms of the house, after a saint or a virtue. Frequently this name is lettered on or above the door. It provides a convenient way of referring to the room without having to say "my cell". Religious who have taken a vow of poverty cannot truly call anything "mine", and therefore naturally dislike the personal pronoun of possession.

Wherever the location of a religious house permits, provision is made for gardens around it. The size of the grounds depends again upon the nature of the community. An enclosed community requires rather extensive grounds. In any case the gardens are used not only to provide food and flowers, exercise, fresh air and sunshine, but also places of recreation and prayer. Each garden will probably be dignified with a figure of our Lord or one of the saints.

If the size of the community permits, an entirely separate portion of the house is devoted to the novitiate. Here the postulants and novices live and study and work under the direction of their Master or Mistress quite apart from the professed religious. The novitiate is considered another very important part of the house, for these novices are being prepared and trained to take their places as full members in the life of the community.

Every religious house, no matter how small or how active its life may be, has certain rules of silence. Experience proves that much talking is not compatible with much prayer. Experience also proves that were there no rules of silence, religious

would get frightfully on each other's nerves. All religious communities find that some silence is an absolute necessity. The degree of silence prescribed by community customs depends again upon the type of the community. Most religious houses keep the "Great" or "Solemn Silence" from the last chapel service at night until after breakfast the next morning. During this time religious do not speak unless required to do so by some emergency of great importance. It is a time of quiet rest in God. The "Little" or "Simple Silence" observed during certain hours of the day is meant to discourage unnecessary talking and visiting. At such times religious are permitted to speak whenever it becomes necessary to do so in carrying out their appointed tasks.

Some of the customs observed in religious houses may sound strange and novel to modern Americans unfamiliar with the traditions of the religious life. Actually there is nothing new about most of them. They are simply the ways that religious down through the ages have found to be the most practical and the most suitable for putting the principles of the religious life into practice. Some of these customs date back to the very beginning of the religious life. And that, as the next chapter shows, was a long time ago.

WHEN WAS IT STARTED?

The idea of the religious life is as old as Christianity. Our Lord Himself might be called its Founder, for it was He who formulated the fundamental principles of this life of the Evangelical Counsels. During the years of His earthly ministry, He Himself lived a community life with His apostles. It is in imitation of Him that men and women ever since have sought to embrace this way of life.

In the early Church there were "ascetics", as they were called, who lived dedicated lives in their own homes. In order to escape the distractions around them, many of them later went into the Egyptian deserts. There, in the solitude of the desert, they developed the hermit life. These men went as individuals, but eventually some of them gathered around a leader, or superior, and then quite naturally communities were formed. St. Paul the first hermit, St. Anthony the Great and St. Pachomius are personalities that belong to this period.

During the same period there was a corresponding development among women. The New Testament mentions virgins devoted to the things of God, widows who are "widows indeed" and deaconesses. In these phrases is implied a special consecration. Women such as these, dedicated to the service of God, at first continued to live with their families, but as early as the end of the third century there were community houses existing for them. St. Jerome has made famous the community life lived by St. Paula and her spiritual daughters in Bethlehem.

In Western Christianity the religious life for men has gone through five cycles of development, that of monks, canons, friars, clerks regular and the so-called "congregations" or modern institutes of religious. The development of the religious life among women has in general followed this same pattern.

St. Benedict is looked upon as the founder of monasticism in the Western Church. His followers were not hermits, but monks. The Rule which he wrote in the sixth century became the basis for religious houses which later grew and spread all over Europe. Even to this day this same Rule is observed in Benedictine communities, and countless other communities have based their rules upon it. The monastery in which St. Benedict lived at Monte Cassino is world famous. St. Scholastica, his sister, founded and governed a Benedictine community of women under his direction.

The special spirit of the monks was dedication to the virtue of religion. They were not all in Holy Orders. Those who were, were monks first and priests afterwards. But not all religious became monks. Another form of the religious life developed under St. Augustine. He gathered priests around him to live a life of special priestly dedication. Such religious were afterwards called "Canons" because they lived by rule or canon. And their spirit was said to be the spirit of the Church. They were priests first and religious afterwards. With both monks and canons the individual monasteries were likely to be autonomous. The idea of a widespread Order under a single superior was a later development.

The Church has always fostered religious communities suited to the times. During the dark ages the monks and canons preserved learning, science and art. They gave a meaning to Christian labor. When the Mohammedan invaders threatened to engulf Christianity, the Military Orders were raised up to defend the Church. Then came the thirteenth century, with its luxury and laxity, an age much like our own. The life of the friars was raised up to combat this luxury.

St. Francis and St. Dominic were contemporaries. Their followers, the friars, combined some of the characteristics of the monks and canons. With them the modern idea of an Order came into existence. After them other Orders of friars developed. Both the Franciscans and the Dominicans were organized in Congregations of three Orders, the First for the friars, the Second for women, and the Third for tertiaries living in the world. The famous St. Catherine of Siena was a Dominican tertiary. St. Clare of Assisi, the friend and spiritual daughter of St. Francis, was the foundress of his Second Order, the Poor Clares.

Just as the canons were priestly monks, so there developed priestly friars, called priests regular or clerks regular. The Jesuits are the best known, loved and hated of clerks regular.

From this time on the development of the religious life took the form of either imitating previous Orders, or raising up communities to do some special work such as preaching, teaching or nursing. It is customary to call such religious institutes "Congregations", using the word in a somewhat different sense from above.

Under Henry the Eighth sad days fell upon the religious communities in England. By 1538 the last of 616 religious houses belonging to sixteen different Orders were confiscated. Their chapels were desecrated; their buildings dismantled; their property turned into the royal treasury; their members dispersed. For over three hundred years there were no religious professions in our branch of the Catholic Church.

Happily, however, the religious life was not destined to perish forever from the Anglican Communion. Just one hundred years ago, in the spring of 1845, a group of women took possession of a little house at 17 Park Village West, Regents' Park, London. There they began living the religious life under the spiritual direction of the great Dr. Pusey. They were the pioneers in the restoration of the religious life in the Church of England. Soon other groups began following their example, and communities sprang up in various places in England. Within fifty years no less than 25 communities had come into being. And now, according to the latest reports available, there are in the provinces of Canterbury and York alone 8 communities of men and 46 of women. Branch houses belonging to these communities are scattered all over the world. The actual number of religious now living under vows in the Anglican Communion far exceeds the number driven out under Henry the Eighth.

The honor of professing the first religious in the American Church belongs to the Community of St. Mary. The religious life for men was first begun in England by the Society of St. John the Evangelist, and it was three of these Cowley Fathers

who established it in America. The first American community founded for men which survived was the Order of the Holy Cross. The chronological development of our American communities is indicated in the list below. Each of these communities tells its own story briefly in the pages of this book.

COMMUNITIES OF MEN

- 1870 The Society of St. John the Evangelist
(founded in England in 1865)
- 1881 The Order of the Holy Cross
- 1913 St. Barnabas' Brotherhood
- 1919 The Order of St. Francis
- 1928 The Brothers of St. Paul
- 1935 The Working Brothers of St. Joseph
- 1937 The Order of St. Benedict
- 1939 The Society of the Catholic Commonwealth
- 1943 The Community of the Good Shepherd

COMMUNITIES OF WOMEN

- 1865 The Community of St. Mary
- 1872 The All Saints Sisters of the Poor
(founded in England in 1856)
- 1872 The Sisterhood of St. John the Evangelist
- 1873 The Society of St. Margaret
(founded in England in 1854)
- 1874 The Community of St. John Baptist
(founded in England in 1852)
- 1882 The Sisterhood of the Holy Nativity
- 1884 The Sisterhood of St. John the Divine
- 1891 The Community of the Sisters of the Church
(founded in England in 1870)
- 1898 The Community of the Transfiguration
- 1901 The Community of St. Saviour

- 1910 The Order of St. Anne
- 1922 The Poor Clares of Reparation and Adoration
- 1935 The Teachers of the Children of God
- 1939 The Community of the Way of the Cross
- 1940 The Deaconesses of St. Clare's House

IS IT WORTH WHILE?

Is the religious life worth while? Does society benefit enough from it to justify its support? A glance at the directories of our various communities ought to answer the question. Represented here are all kinds of well-organized social activities, schools, hospitals, convalescent homes, retreat houses, parish institutions, orphanages, homes for the aged, places of refuge for those in trouble, and many others. A glance at the addresses will show that these works are scattered over this vast land of ours from coast to coast. They spread out to distant continents. Religious are always missionaries, and some of our American religious are now working in Africa and China, the Philippine Islands and Haiti. "By their fruits ye shall know them." Among the fruits produced by the religious life are its works. And they are works to which the world pays tribute, works which the world by its own standards calls good. But the religious life is worth while in and of itself apart from its good works, for it is a form of dedication to God. To consecrate one's self to God is an act of worship of Him, and good works resulting therefrom are inevitable.

Is it worth while for the Church to encourage this way of life among her children? Are Church people repaid for the efforts they must make to provide for communities in their midst, and for the sacrifices they are sometimes called upon to endure in giving up their loved ones to its service? Spiritual blessings cannot be measured with an earthly yardstick. It is sometimes hard to evaluate the spiritual fruits of a given work. But surely no

Churchman would dare deny the power of prayer, and religious communities have for their greatest work of all the offering of prayer and thanksgiving in the name and on behalf of the whole Church.

Is it worth while for a man or a woman to give up so much that this world holds dear, the joys of family life, the possession of property, the freedom to choose one's own way? And to do all this for the sake of embracing a way of life that is hard? A man or woman in love does not think that any sacrifice is too hard if it is made for the beloved one. Love is its own reward. The religious is a person in love with God, and every true religious is convinced that to belong to God, to spend one's self in His service, to live close to Him, is a life of thrilling adventure and the only life worth while for him.

Is it worth while for God to raise up all these religious communities, to grant them His divine protection, to put His blessing on them? Certainly He has done all this and much more for them. They have tried to be generous in giving their all to Him, and God never lets Himself be outdone in generosity. He heaps upon them in return countless spiritual privileges, all out of proportion to their merits. For this very reason religious have sometimes been called "God's spoiled children." The fact that the religious life has continued to exist and been fruitful all down the ages, in spite of tremendous difficulties, in poverty and sometimes under persecution—is this not evidence enough that to the mind of Christ, the religious life is worth while?

WHAT DOES THE EPISCOPAL CHURCH SAY ABOUT IT?

In 1913 the General Convention of the American Church passed a Canon for the recognition of Religious Communities, this being the first legislation of the kind that had been enacted in the Anglican Church since before the Reformation. This Canon now reads as follows:

CANON 51

Of Religious Communities

Sec. 1. A religious community of men or of women desiring the official recognition of the Church shall submit for his approval its Rule and Constitution to the Bishop of the Diocese wherein the Mother-house of the community is situated; and no change in the Rule or Constitution shall be made without his approval.

Sec. 2. In such Constitution there shall be a distinct recognition of the Doctrine, Discipline, and Worship of this Church as of supreme authority.

Sec. 3. No religious community shall establish itself in another Diocese without permission of the Bishop of that Diocese.

Sec. 4. The community may elect a Chaplain, but if he be a Priest who is not canonically resident in the Diocese, he must be licensed by the Bishop. Any Priest ministering in a chapel of a religious community shall be responsible to the Bishop of the Diocese for his ministrations, in the same manner as a parochial Clergyman.

Sec. 5. In the administration of the Sacraments the Book of Common Prayer shall be used without

alteration, save as it may be lawfully permitted by lawful authority.

Sec. 6. It shall be provided in the Constitution of a religious community that real estate and endowments belonging to the community shall be held in trust for the community as a body in communion with this Church.

Sec. 7. Members of a religious community who are in Holy Orders shall be subject to all canonical regulations concerning the Clergy.

Sec. 8. Provision shall be made in the Constitution for the appointment of a Visitor, with the approval of the Bishop of the Diocese in which the Mother-house is situated, if the Bishop is himself unwilling to serve in such capacity. It shall be the duty of the Visitor to see that the Constitution and Rule, as approved, are duly observed, and to receive and hear appeals either from the community or from individual members thereof as to transgressions of the Rule. No full member of a community shall be dismissed therefrom without appeal to the Visitor, nor shall any be released from his or her obligations thereto without the Visitor's sanction.

Sec. 9. It shall not be within the power of a succeeding Bishop to withdraw the official recognition that has been given to a Religious Community, provided, that the conditions laid down in this Canon are observed.

PART II

Communities of Men
Communities of Women

THE BROTHERS OF ST. PAUL

Boston, Mass.

Working out among people to set forth Christian living, and the conducting of homes for working people on small salaries is the special work of the Brothers of St. Paul. We have a modern rule based mainly on experience gained by the trial and testing of our particular needs as a Society. Our habit is a black cassock with white bands or tabs at the neck.

We conduct St. Paul's House in downtown Boston where we have several rooms we offer at reasonable rates to men who appreciate a good Christian home. We also assist in parish work, teaching Church School, serving at the altar, etc. The Society is supported by its members working out in secular occupations.

TIMETABLE FOR ST. PAUL'S HOUSE

Rise at 6:30 a.m.

Prayers in chapel

Mass at 7:00

After Mass, off to work

Prayers in chapel on returning from work

Supper together at 6:00 p.m.

Evening taken up with various duties

Compline at 9:30

Silence and to bed at 10:00

Wednesday nights at 7:30: public meditation

Friday nights at 7:30: intercessions and devotions

Sundays: attendance at all services in the parish
Church

No educational requirements are asked of men seeking a vocation with us, but they must be between the ages of 20 and 30, be physically able to work, and bring a letter of recommendation from a priest. After a period of training in religious perfection and in the works of the Society, they may take simple annual vows.

Our Community was founded by Brother Paul, B.S.P. in 1928 at Kingston, N. Y. We are a Society for laymen only, purposely organized for working men with little education, and are mainly concerned with providing working people with better environment and spiritual help. We are not concerned with church work as such, but with the children of God. Seculars, both married and single, may become Associates by living our Rule and reporting on it once a year. Leaflets about our life and work are available free of charge.

Address:

THE BROTHER DIRECTOR, B.S.P.
St. Paul's House
46 Gray Street, Boston 16, Mass.

THE ORDER OF THE HOLY CROSS

West Park, New York

Motto:

Crux Est Mundi Medicina

The Rule of the Order of the Holy Cross sets our Lord Jesus Christ as our only model, Whose likeness in each of its members it is the purpose of the Community to create. In general, we try to en-

courage a balanced life rather than one which tends more especially to some particular virtue. The Rule is modern. It is based on the general principles of the religious life but not especially modelled on that of any older community.

Our habit is white. It consists of pellice, scapular and tunic with cross and girdle. For practical reasons we wear a black counterpart to the white when preaching away from home. In travelling we wear ordinary clerical dress.

Great stress is laid on our liturgical offering of praise and prayer in common. There are strict and rather extensive requirements for private prayer, but with complete latitude as to method. The seven Day Hours are said in common by all, at each of our houses; and, privately, by all members away from home. The Night Office is not required by rule but is said, in common, by most of the men at the Mother House. We use the *Monastic Diurnal*.

THE HORARIUM AT HOLY CROSS MONASTERY

5:25 a.m.	Rise
6:00	Lauds and Prime
6:30	Low Masses
7:30	Breakfast
8:10	Half hour of Private Mental Prayer
8:40	Daily Chapter and Appointments
9:00	Terce, followed by 15 minutes of Intercession in common
12:00 noon	Sext, Examen, and None
12:30 p.m.	Dinner, followed by 15 minutes of Recreation in common and 45 minutes Rest Time

5:00	Vespers, followed by a second half hour of Private Mental Prayer
6:00	Supper, followed by 45 minutes of Recreation in common
8:30	Compline and Examen, followed by Night Office
10:00	Lights out

On Sundays and greater feasts there is a sung mass at 9:10 a.m. On ordinary days, each member is to get in at least 15 minutes of private intercession and 30 minutes of spiritual reading. A definite amount of study, each week, is expected.

Almost every minute of the time not accounted for above is devoted to housework, training of novices, care of guests, publications, correspondence, or the fulfillment of other assignments. We also travel far and wide for parochial missions, retreats and other preaching.

The only requirement our Rule makes of an applicant for profession is that he must be a communicant and must have served his novitiate. Ordinarily, however, he must be at least 21 years of age, well recommended and in sound mental and physical condition. There are no special requirements as to schooling; but there must be no outstanding debts or other financial obligations. Laymen are eligible as well as men in Holy Orders.

The novitiate is instructed in the Catholic religion, the principles of the religious life, and in prayer. In general novices are trained in two things, to pray and to obey. The postulancy is for six months; the novitiate and junior profession period, each two years. The final vows are for

life. Priests and laymen are on equal footing as regards precedence, votes in Chapter and almost everything else. A bishop is elected as Visitor.

We have two branch houses. The older one is St. Andrew's School for mountain boys which was begun in 1905.

Address:

ST. ANDREW'S SCHOOL
St. Andrews, Tennessee

Some twenty-five years ago we began missionary work in the interior of Liberia, Africa, where we have a church, a monastery, a convent for the English Sisters of the Holy Name helping us, schools for boys and girls, a hospital, and evangelistic work.

Address:

THE HOLY CROSS LIBERIAN MISSION
Kailahun, Sierra Leone, West Africa

There are four groups of Associates under our spiritual direction: The Society of the Oblates of Mount Calvary (for celibate priests); The Priests Associate (married or celibate); The Confraternity of the Love of God and The Confraternity of the Christian Life (for priests and lay people, both men and women).

The Holy Cross Press publishes two periodicals: *The Holy Cross Magazine*, a monthly (subscription \$2.50 per year); and *The Hinterland*, a quarterly about the Liberian Mission (subscription 25¢ per year). We have also published a number of books relative to our Community and the religious life in general: FATHER HUNTINGTON, FOUNDER OF THE ORDER OF THE HOLY CROSS by Vida Scudder (\$3.50 a copy); AN AMERICAN

CLOISTER (a description of our life and work) by Father Hughson, O.H.C. (Cloth, \$1.00; paper, 50¢); THE FUNDAMENTALS OF THE RELIGIOUS STATE by Father Hughson, O.H.C. (\$1.00 a copy); and two books (50¢ each) on the Liberian Mission: THE GREEN WALL OF MYSTERY by Father Hughson, O.H.C., and PLENTY-HOW-DO FROM AFRICA by Father Harris, O.H.C. These and many other publications are obtainable from

THE HOLY CROSS PRESS
West Park, N. Y.

Our Community was founded by the Reverend James Otis Sargent Huntington in New York City. His vows were taken in 1884. In order that the monastic life of the young Community might not be smothered by an excess of pastoral work, we moved from New York and, in 1892, our first real monastery was established in Westminster, Maryland. Our present Mother House, at West Park, N. Y., was dedicated in 1904. We are supported by our own work and by freewill offerings. Our legal title is The Order of the Holy Cross.

It is difficult to fix on any particular outstanding characteristic of our Order, perhaps for the very reason that we try to encourage a balanced and natural (as well as supernatural) life. Our members represent widely varied backgrounds, personalities and abilities; and our chief task, next to the praise of Almighty God, is to learn to live together. Our Founder was intensely American and had a marked genius for liberty; and this trait is reflected in the scope ordinarily given for discussion of common problems, for the development of each indi-

vidual's gifts and capacities (so far as seems compatible with his own spiritual welfare and the Order's) and for individual initiative and responsibility. But complete, prompt, wholehearted obedience is put before all else. Our members are expected to lose themselves by the surrender of their inmost wills to God through their Superiors and through a spirit of teamwork and participation in common practices. Each man is taught to regard the tasks to which he is assigned, not as his own but as the Order's. Frequent (and, often, quite unheralded) shifts constitute tests and exercises in detachment. We are to strive, not for "an excessive austerity alternating with an abandonment to appetite" but for "a steady living of the crucified life", though our achievement, in this as in every other respect, falls far short of our ideals. Perhaps it might be said that it is the ethos of our Order to glorify God by endeavoring to use His creatures aright rather than by not using them at all. In general, we welcome any man who comes to us but only if he is not afraid of hard work and earnestly desires to abandon himself utterly to God, without reservations and without the prospect of being given any particular kind or place of employment.

Address:

THE FATHER SUPERIOR, O.H.C.

Holy Cross Monastery, West Park, N. Y.

THE ORDER OF ST. BENEDICT**Valparaiso, Indiana**

Mottoes:

*Pax**Ut In Omnibus Deus Glorificetur*

All Benedictine commentators agree that the virtue of religion is our characteristic. In practice this works out in a life of ordered liturgical praise and contemplative prayer, with ordered study, and work by which we earn our living.

We are known as the Order of Saint Benedict, not in the modern sense of the word Order, for there is no central governing body among Benedictines either of the Roman or the Anglican obedience. In earlier centuries we were known simply as Monks, but with the rise of other foundations in the Western Church it became necessary to distinguish, hence O.S.B. Our rule is the Rule of Saint Benedict; usually each foundation adopts a set of Constitutions and By-laws to clarify for legal purposes certain points in the Rule.

Our habit has the traditional Benedictine cut, and consists of black tunic, black scapular and black hood. For Choir we add the black cowl, a large fully-cut garment not unlike the academic gown. The article by which we gird ourselves is a black belt of leather, hanging well down on the left side.

We are a "cell" of Nashdom Abbey in England, where we were trained. The first postulants went to England for training in the winter of 1935-36. The first professions in temporary vows were made

on June 29, 1937. Four monks completed their temporary vows, and two elected to go on to life profession. These two professed themselves in solemn vows on St. Benedict's Day, March 21, 1941. St. Gregory's House was started on April 11, 1939, and was erected into a Priory on the day of the first solemn professions. In due time we will become a fully independent Abbey with Chapter and Abbot of our own. We elect our own Ecclesiastical Visitor who, if he be not the Diocesan, must have his approval and license.

St. Benedict's Rule requires that an aspirant be: (a) truly seeking God, (b) eager for the *Opus Dei* (the Divine Office), (c) eager for obedience, and (d) eager for humiliations. In addition to these fundamental requirements we ask that the aspirant be a communicant of the Anglican Communion in good standing, free from engagements of debt or marriage, not obligated to the support of parents, and (until we are more firmly settled) in deacon's orders at least. The aspirant must be of priestly calibre, for ultimately we expect him to be ordained to the sacred priesthood. But if he enters while yet a layman, he must be willing to wait for his theological training and ordination until after he is in solemn vows. The educational requirements are sufficiently indicated by the requirements for the priesthood; this automatically fixes 24 as the minimum age for solemn profession. A postulant should have a taste for things of the mind, for this furnishes the material for contemplative prayer as well as for his study. His physical and mental health must be certified to us by a physician of our own choice. We have no financial requirements; yet we

welcome a postulant who will undertake his own expenses during the postulancy and novitiate.

Novices are trained in the liturgy of the Choir, and in monastic duties and customs. Where needed, instruction is given in Latin and in subjects in which the novice is deficient. In all cases directed study is enjoined. Naturally there is also training in the performance of household tasks, gardening and a selected craft in which the aspirant is in time to become proficient. Spiritual direction is given as well as training in private prayer and devotional use of Holy Scripture.

The postulancy is at least six months in duration and may be extended. The novitiate is at least one year and a day in length; it may have one period of extension for six months if desirable. Temporary profession lasts for three years and three months. Solemn profession may take place after three years of temporary vows; the extra three months are to allow some leeway. The final vows are solemn vows and are made directly to God by the monk himself, the Abbot receiving them. At this time the *stability* is permanently fixed. The Benedictine monk makes—not the three usual vows of poverty, chastity and obedience—but the older vows of *obedience* (which is always considered to include chastity and individual—not corporate—poverty), *conversion of life*, and *stability* (by which the monk is fixed in one Benedictine family).

Our devotional life centers around the choral recitation of the full *Breviarium Monasticum* and Conventual Mass. A minimum of two hours daily is allotted to private prayer and devotional study.

THE HORARIUM

a.m.		p.m.	
6:30	Rising Bell	12:30	Dinner
7:00	Prime		None
	Terce		Rest period
	Conventual Low	2:00	Work, study,
	Mass		prayer
	Sext	6:00	Vespers
	Private Masses	6:30	Supper
8:45	Breakfast (after		Recreation
	which the Great	8:30	Compline (Great
	Silence ends)		Silence begins)
	Work, study,	9:00	Nocturns and
	prayer, until:		Lauds
		10:30	Lights out

The above horarium does not represent what we consider our proper norm, but is in use in view of present-day emergencies.

Benedictines have no prescribed work. They are instituted for the praise and worship of God in community; therefore any work which allows them to be much at home is consonant with their life. They work to support their monastic life, but they are not monks in order to do any particular tasks. At present our support comes from stipends from our work in three mission parishes, and in larger measure from earnings in outside engagements in retreat-giving, quiet days and editorial work. One of us acts as Warden of a community of Sisters.

Alms and bequests are welcome, especially to our fund for future building. (Our legal title is Saint Gregory's Priory.)

Occasionally we publish a small news-leaflet, *Benedicite*, telling of our life and doings. This is sent free to those who wish it.

Address:

THE VERY REV. FATHER PRIOR, O.S.B.
Saint Gregory's Priory
104 East Erie Street, Valparaiso, Ind.

THE ORDER OF ST. FRANCIS

Mount Sinai, Long Island, New York

Motto:

Jesus only, Jesus always, Jesus in all things

Poverty in the sense of complete dependence upon God is the special characteristic of the Order of St. Francis. The Community consists of priests and laymen who desire to make a free gift of their life and work to God and man. The Rule professed is the so-called "Gospel Rule" written by St. Francis himself, but supplemented with modern Constitutions. That is to say, the Rule states principles, and so tells us what we should do, whereas our Constitutions attempt to tell us how to do it.

The habit, reminiscent of the ancient nickname for Franciscans, "Greyfriars," is grey in colour. It consists of the traditional tunic with a shoulder cape coming to a triangular point in back, to which is attached a hood (called "capuce"). This tunic is bound at the waist with a white cord which has

four knots, and from which hangs the Franciscan rosary, showing our dedication to prayer offered through the sacred humanity of our Lord Jesus Christ.

Liturgical prayer is the basis of the spiritual life of the Order. St. Francis taught that the Gospel should be our rule of life and the Psalter our book of prayers. Liturgical prayer is largely the Gospel and the Psalter made into a system of prayer in connection with the liturgy of the Eucharist which our Lord ordained as the center of His people's life. Therefore, the eightfold Divine Office is said (i.e., the seven Day Hours and Matins). Our horarium is changed from time to time, as proves necessary. But in general the Franciscan method has been to pick out as the time of prayer those periods of the day when the Community is most likely to be fresh and ready for this holy exercise.

THE PRESENT WEEKDAY HORARIUM

a.m.		p.m.	
5:45	House called	12:30	Dinner
6:25	Prime and Terce		Silence and
7:00	Masses		leisure
	Breakfast	2:30	Vespers and
8:30	Daily Chapter,		Compline
	followed by a		Afternoon work
	half hour of	5:00	Matins and Lauds
	Mental Prayer		Spiritual reading
	Morning work		for a half hour
noon		6:30	Supper
12:00	Sext and None		Recreation
	Bible reading in		Evening work
	private	9:00	Night prayers

Aspirants must have sound health of body and mind, and be free from engagements of debt or marriage or from family obligations of like nature. Each individual case will be considered on its own merits, but normally men between the ages of 20 and 35 years are preferred. Of laymen at least a high school education is required. If the aspirant is unknown to us, references are sought.

During the novitiate training is given in the general principles of the spiritual life, in the Rule and its meaning, and in any activities of the Order for which the subject is suited. The postulancy is as long as the superior desires; the novitiate is at least a year, and as long thereafter as seems necessary; temporary vows are made for three years, followed by simple perpetual vows; after three years or more in simple perpetual vows, solemn vows may be taken.

The founding of our Order was a slow process. In 1908 a number of widely scattered people were moved to pray that the Franciscan observance of the religious life might be raised up in the Episcopal Church. Somehow these people found each other and began a correspondence concerning their mutual interest in St. Francis. They planned a campaign of prayer which culminated in 1916 in nine days of united prayer, as a result of which some of them were moved to offer themselves for the religious life. The men who were so moved dedicated themselves definitely to the purpose of establishing a community of friars, and the women to the ideals of St. Clare, the spiritual daughter of St. Francis. Some of the rest of the group asked for the Franciscan Third Order Rule, and eventu-

ally became "secular tertiaries". And so was developed "The American Congregation of Franciscans". The Order of St. Francis thus came into existence as a part of a family of religious communities, and not as one community separate from all others.

On September 14, 1919, being the Feast of the Exaltation of the Holy Cross, the friars began their community life at Merrill, Wisconsin. St. Francis called his Order "Fratres Minores" which has been put into English as "Friars Minor" but which might also be rendered as "Poor Brethren". Hence, to avoid confusion and controversy, our friars called themselves "Poor Brethren of St. Francis", or for short, the "Order of St. Francis". Three years later community life was begun by the Poor Clares, and the rest of the group who were still interested formed the nucleus of our present Third Order. In 1928 a place at Mount Sinai, Long Island, New York, was given for the use of the friars, and they removed thereto from Wisconsin. St. Francis said of his first place, "This is the little portion which God has given us," and so the monastery at Mount Sinai is called "Little Portion".

The Franciscan life has been called a life of poverty, penance and prayer. By poverty is meant living like our Lord who became poor that He might make many rich. But such a life should be joyful in God, which is prayer. And prayer cannot exist without self-discipline, which is penance. The First Order is sometimes called "the Great Order" because it is the foundation of the other two Franciscan Orders. The Second Order, the Poor Clares, represents the prayer element of the Franciscan

vocation, and they are enclosed so as to give themselves completely to this great work. The Third Order represents the penitential or active element of the Franciscan vocation. Franciscan tertiaries purpose to live in the world as ordinary, secular Christians called to a disciplined Christian life. St. Francis named his Third Order the Order of Penance. The members, although they are not religious, and do not take the three vows of poverty, chastity and obedience, are actual members of the Franciscan Congregation, and have an equal association with both the First and Second Orders. Associated with these three Orders is the Confraternity of St. Francis, which provides a simple rule of life for men and women who wish to be Franciscan associates.

The Order of St. Francis is supported by the work of the friars and by alms. There are no endowments. The Community is incorporated under the title "The Order of Poor Brethren of St. Francis of the American Congregation of Franciscans, Inc." The diocesan is *ex officio* Visitor, and in addition, a bishop is elected to be a member of the Chapter, with certain powers of discipline, and to him is given the title "Father Protector".

It is the aim of the Order to be self-supporting. As far as possible all the work necessary for the maintenance of the house is done by the brethren, gardening, housework, and so on. Apart from the work of prayer, the Order gives itself to preaching missions and retreats, and other special ministrations which have to do with teaching people how to pray and to love God and to live a disciplined life.

The Little Chronicle is published monthly by the Order (subscription: \$1.00 a year).

Everyone who knows the life of St. Francis, the little Poor Man of Assisi, loves him, not only because he was so Christ-like, but also because the power of his life wrought such transformation in the world of his day. St. Francis was not consciously a social reformer. The secret of his power was that he learned to know his Master Christ and to love Him, and for His sake to love his fellow men and everything that God had made. It was from prayer that St. Francis learned to know Christ. Because he loved, he made himself poor, so as to be like Christ. And all this meant discipline or penance. Those who would follow St. Francis must first study Christ. And the life of our Order is meant to give a man the opportunity to learn how to be Christ-like. From dedication to our Lord will come service for men. Only as we offer ourselves to Him can we be set free to do the special thing for Him that He has planned for each of us from all eternity. Although Franciscans have always been a missionary Order, our vocation is not to tell God what we will do for Him, but to give ourselves to God in such a way that He may find use for us when and as He wills.

St. Francis decreed that those in the Order who act as superiors should be called "Ministers", for, said he, "they are the ministers and servants of all the brethren".

Address:

THE REVEREND FATHER MINISTER, O.S.F.
Little Portion, Mount Sinai, Long Island, N. Y.

ST. BARNABAS' BROTHERHOOD**Gibsonia, Pennsylvania**

Renunciation of life in the world and devotion to the care of the sick poor in free homes and hospitals, service to others and by example exhorting them to the life of prayer and dependence upon God, such is the life and work of the Brothers of St. Barnabas. The Brotherhood has been formed to offer to men the opportunity for consecrated service in the mixed life, which combines both contemplation and action. This form of life requires one to divide his time and energies between prayer and work. While neither is subsidiary to the other, both are performed for their own sakes, and union with God is sought directly through each.

St. Barnabas' Brotherhood has adopted a modern rule. It is based on the Benedictine, developed by studying earlier American Rules, and adapted to the needs of the life and the requirements of the work. The habit of the Community is a grey Anglican cassock and hood which we call a cowl, with plain black leather belt. All the professed wear a red fibre cross about the neck, and life professed wear a plain silver ring. The habit is worn as the usual dress in the Houses of the Brotherhood, but is not normally worn on the street.

The Rule provides for a daily Celebration of the Holy Eucharist in each House when possible. Prime, Sext and Compline are said daily from the breviary, and Morning and Evening Prayer are said daily for the patients as well as the Brothers. A visitation to the Blessed Sacrament is made after each meal. The devotional life also includes Inter-

cessory Prayer, Vespers of the Dead on Fridays, and on Saturdays the Night Litany for those who work at night.

Candidates for admission to the Community should be between the ages of 18 and 50, though others are not prohibited. No specific educational requirements are laid down. Stress is laid on normal health and the ability to support oneself. A candidate is required to present certificates of birth and parentage, and a certificate, or other evidence, of general good character. Examination is made of his faith and obedience toward the Episcopal Church, or of the Church of England, or such other churches as are in open and acknowledged communion with the same.

The candidate must spend six months as a visitor, six months as a postulant, and two years as a novice. If desirable or required, the novitiate may be extended to three years but not longer. Junior vows are for one year, followed by senior vows for two years. Finally life vows are taken. Novices are instructed in the fundamentals of the religious life, in the Prayer Book and the history of the Church, and in the care and provision for those in the Homes.

A General Chapter, at which all professed have the vote, meets every three months. The Greater Chapter, at which only life professed may vote, meets every three years, and must authorize all changes in the Constitutions or Rule as well as elect the Superior. The Ecclesiastical Visitor is nominated by the Superior and elected by the life professed. The diocesan is the Visitor to any House in his diocese. The Community is incorporated as

St. Barnabas' Brotherhood in the State of Pennsylvania.

The work of the Community is devoted to the free care of incurable and convalescent men and boys, and this work is carried on with the aid of voluntary contributions. The Mother House with the novitiate is St. Barnabas' House. In addition there are two branch houses:

ST. BARNABAS' FREE HOME
Gibsonia, Pa.

and

ST. BARNABAS' HOUSE-BY-THE-LAKE
North East, Pa.

The Community has two groups of associates. Lay Associates pray daily for the Brotherhood and receive the Holy Communion once each month with intention for the Brotherhood. Bishops and priests, known as Advocates, pray daily for the Brotherhood, make an intention at the Altar once each month, and make a visit to our House each year. Support for or from Associates or Advocates is not required.

Faith and Work is published eight or nine times yearly by the Community. Each House sponsors its own issue, which is distributed locally. The Brotherhood issue is distributed nationally. All are sent free of charge.

St. Barnabas' Brotherhood was founded by Gouverneur P. Hance and Charles H. L. Pennington, in Pittsburgh, Pa. In 1900 Brother Gouverneur started St. Barnabas' Free Home. In 1907 he and Brother Charles began the development of the Com-

munity, which was formally recognized by the diocesan on the Feast of St. Barnabas, June 11, 1913. The Brotherhood is thus an outgrowth of the Home, and is the fruit of a promise made by the Founder to God, to dedicate his life in His Service if delivered from a sickness. Our Founder was much influenced by the preaching of Father Huntington, O.H.C.

The Brotherhood embraces a wide variety of work and prayer, of service and pastoral work among the patients and others. It strives vigorously to retain in full the lay spirit and outlook of its members, who are officers and members of its corporations, and workers and managers in its Homes, as well as officers and members of the Brotherhood itself. It is essentially a body of Churchmen living and worshipping in community, and actively engaged in practical works. Our ideal is symbolized by the example of St. Barnabas, the Son of Consolation, who, having land, sold it and brought the money and laid it at the Apostles' feet.

Address:

THE REV. BROTHER SUPERIOR, S.B.B.
St. Barnabas' House
Gibsonia, Allegheny County, Pa.

THE SOCIETY OF THE CATHOLIC COMMONWEALTH

Cambridge, Massachusetts

Motto:

Metacosmesis Mundi Per Incarnationem

The primary purpose of the Society of the Catholic Commonwealth is, under God, to bear witness to the sacramental and social character of the Christian religion. It is composed of priests and laymen and is dedicated to the worship and service of God, placing emphasis on the application of the theology and philosophy of the Catholic Church to the peculiar economic and social problems of the present day.

The Rule of the Society is a modern adaptation of the Oratorian Rule. An attempt has been made to recapture the original flexibility which characterized the Oratory in Rome under St. Philip Neri. The Society has no habit other than clerical dress for men in Holy Orders. Cassocks are worn only in the house. Lay Members Regular wear grey lounge suits and blue working men's shirts with attached collars and black cravats. No formal dress is permitted, even upon so-called "formal" secular occasions.

The word *Metacosmesis* originates in this Society. It is made from the Greek roots which signify a "trans-ordering". When understood against the background of the Society's publications it expresses the special emphasis of the Society's life and work. Zeal for the realization of the earthly foundation of the Kingdom of God is the special note of the Society.

The Society has its own liturgical use. The Day Offices are said in choir from the *Monastic Diurnal*.

The Society consists of Members Regular and Members Secular. There are no associates. Aspirants for Regular Membership must be under 30 years of age in all but exceptional cases. A college degree is desired, but exceptional experience in fields of labour organization work, or in political or economic organizations may also afford a sufficient qualification. Aspirants must be in sound health, physically and mentally, free from all secular obligations, free from financial or other responsibilities, and also from claims upon their time and attention apart from the life and work of the Society. All individual incomes, whether from investments or from wages received while engaged in a working assignment of the Society, are turned into a common purse in which all share according to their respective needs. The Society is supported by voluntary contributions of Members and benefactors.

Instruction is given in theology, liturgy and in the application of sacramental principles to the social and economic problems of our age. The postulancy may not be less than three months nor the novitiate less than nine months. Simple annual vows of poverty, chastity and obedience are received from Members Regular only. Members Secular take no vows but adhere to a rule. The Society likes to emphasize the fact that it is a society within the Church rather than a monastic Order. Vows are taken by Members Regular for the sake of devotion and stability, but those seeking the religious life in the traditional sense will not

find their needs met by the Society's Rule and spirit.

No general pastoral work is done by Members. Members are encouraged to do research work in the fields of liturgy and social action, etc.

The Society was founded in 1939 by the present Father Superior. The vows of the first four Members Regular were received in October, 1939, by the Rector of Christ Church, Cambridge, Massachusetts. However, the Oratory of St. Mary and St. Michael had been in existence as a house of studies with an informal organization during the five preceding years.

The function of the Society is to show forth in a concrete corporate group life the economic and social requirements of a full sacramental theology. It emphasizes the essentially corporate and social nature of the redemption process of the Religion of the Incarnation. To this end the Society opens an opportunity to competent intellectual workers, together with fearlessly progressive working class members and politically minded people of the middle class, to integrate their work in the social movements of our times with the Liturgy of the Social Body of the Incarnate Lord. The Society invites dedicated men in Holy Orders and lay folk to lose their individualistic lives through intensive and unreserved allegiance to the active social movement of the Body of our Lord's extending humanity in this world.

Address:

THE REVEREND FATHER SUPERIOR, S.C.C.
Oratory of St. Mary and St. Michael
12 Putnam Avenue, Cambridge 39, Mass.

THE SOCIETY OF ST. JOHN THE EVANGELIST

Cambridge, Massachusetts

The Society of St. John the Evangelist, commonly known as the Cowley Fathers, is dedicated to the cultivation of a life consecrated to the Incarnate Word and to works missionary and educational. The Rule is modern and provides for the mixed life.

Priests of the Society wear a double-breasted black cassock with a black girdle. Lay Brothers wear a grey cassock with a black girdle if professed or under annual vows, but lay novices wear the grey cassock with a black belt. The girdle with four knots is the mark of the professed, with three knots of those under annual vows whether priests or laymen, and without any knots of the priest novices.

Priests are expected to spend at least one hour daily in mental prayer, laymen half an hour. The Day Hours are said and in addition a form of Matins adapted from Morning Prayer. We use the *Hours of Prayer*.

THE MONASTERY DAY

5:45 a.m.	Rise
6:30	Matins, Lauds and Prime
7:30	Public Mass
8:15	Breakfast
8:45	Terce
9:00	Second Public Mass
9:00-10:00	Meditation
12:00 noon	Angelus

12:30 p.m.	Sext and None
1:00	Lunch
1:30-2:00	Novices' Recreation
6:00	Angelus and Vespers
6:30	Dinner
7:00-7:30	Recreation
9:00	Compline
10:00	Retire

Aspirants must be 21 years of age, though with the consent of parents we may at the discretion of the Superior take men over 18. They must have reasonable health as evidenced by medical examination; we also require a psychiatric examination. They must be free from debt and obligations of matrimony. No specific educational requirements are made but each applicant is carefully considered and special attention is paid to evidence of his intelligence and ability. Spiritually no one is eligible for our Society unless there be sufficient evidence that he has received a call from God to this life and work. Obedience, humility and fervour in prayer are the certain signs for which we look in every true vocation to the consecrated life of the evangelical counsels.

If the candidate's credentials are satisfactory to the Father Superior, he is admitted as a postulant. The period of postulancy lasts at least three months, though it is more often six or nine months. During this time the candidate has the opportunity to learn something of the life of the Society and of his own fitness for that life. Postulants wear an ordinary choir cassock while in the house but resume their normal dress outside of the enclosure.

If, after the period of postulancy, a postulant feels that he is truly called to this way of life, and his superiors are satisfied that he has a probable vocation, he is given the habit of the Society and becomes a novice. The novitiate is two years but may be extended to three at the discretion of the Master. No one may be professed with permanent vows under the age of 30. Priests under 30 after completing the novitiate take annual vows, if elected by the Chapter. Laymen, whether over 30 or not, must pass a period of three years at least under annual vows.

The type of training during the novitiate varies with the need of the individuals and with the size of the novitiate. In general the aim is to instruct the novice in the life of prayer and in the worship of the Community in the Liturgy and the Divine Office. This inevitably involves some individual attention as well as classes since it is normal to receive postulants who are at any stage of instruction in the Catholic Faith. Those who come to test their vocations must expect to perform cheerfully whatever duties are assigned to them, to be practised in bearing all kinds of humiliations, and to be trained to live simply with the desire of the glory of God.

The Society as such is composed of priests professed under permanent vows with whom the government rests; professed lay Brothers are also members of the community but have no seat, voice or vote in Chapter. Candidates for profession, i.e. priests or laymen under annual vows, are not regarded as members of the Society and may not use the initials after their names.

The Society of St. John the Evangelist has houses on four continents and is organized at present in three autonomous Congregations, the English, the American and the Canadian. The English Congregation consists of the Home Province with houses in Oxford and London, the Indian Province and the South African Province. Its headquarters are in Oxford:

THE MISSION HOUSE
Marston Street
Oxford, England

In the American Congregation we provide retreats for priests and laymen at the Mother House and conduct retreats elsewhere; we conduct preaching and teaching missions in parishes when invited; we supply chaplains or lecturers to Conferences; occasionally in time of need we undertake to supply in parishes temporarily without clergy; in Boston we have the cure of the Church of St. John the Evangelist and the Church of St. Augustine and St. Martin (coloured). In addition to the Mother House we have a Mission House in Boston.

Addresses:

MONASTERY OF ST. MARY AND ST. JOHN
980 Memorial Drive, Cambridge 38, Mass.

THE MISSION HOUSE, S.S.J.E.
33 Bowdoin Street, Boston 14, Mass.

Connected with the American Congregation is the Province of Nippon. Branch houses are not autonomous but Provinces may become so after

a minimum number of professed Fathers are resident. The Province of Nippon is *de facto* autonomous, although not yet technically eligible for autonomy under our Statues.

Address:

ST. MICHAEL'S MONASTERY
Oyama, Tochigi Ken, Japan

The Canadian Congregation has its headquarters in Bracebridge, from which center the Fathers serve many rural mission churches in the beautiful lake district of Muskoka.

Address:

THE MISSION HOUSE
Bracebridge, Ontario, Canada

The Society is supported for the most part by the freewill offerings of its associates and friends and by the offerings made in return for its services in missions, retreats and clerical supply work. There is also some income from trust funds and bequests which form an endowment. We are incorporated under the laws of the Commonwealth of Massachusetts under the legal title The Society of St. John the Evangelist. The Ecclesiastical Visitor is elected by the Community. He may be, but in this country is usually not, the Diocesan.

Priests and laymen who are unable to enter the Society and yet desire to live in the spirit of its Rule are associated with us as Oblates of the Incarnate Word. In addition there are the Associates of St. John the Evangelist, both priests and laymen, who have a simpler rule. Finally there is the

Fellowship of St. John for clergy, laymen and women who desire some connection with the life and work of the Society and who keep a simple rule of prayer.

The American Congregation of the Society of St. John the Evangelist publishes the illustrated quarterly magazine *Cowley* (subscription: \$1.00 yearly). THE COWLEY FATHERS gives a short account of the history and work of the Society (price 25c). A complete list of publications will be furnished on application to:

DEPARTMENT OF PUBLICATIONS

980 Memorial Drive, Cambridge 38, Mass.

The Society of St. John the Evangelist was founded at Cowley St. John, near Oxford in England in 1865 when Father Richard Meux Benson, Father Grafton and Father O'Neill began to live together with the deliberate intention of testing the reality of their call of God to the religious life. The Society is thus the oldest of existing communities for men in the Anglican Communion. Father Grafton (later Bishop of Fond du Lac) and Father Prescott organized the Society in America in 1870. It became autonomous in 1914, and in 1921 was constituted into the American Congregation.

The religious life must come from God. There is a great danger lest we should be anxious to form religious communities for the sake of forming them, as a kind of phenomenon of Church life. The great matter for us is to cultivate the spark of the religious life within ourselves till it becomes a flame. Then it will make itself felt. It is the object of the

Society of St. John the Evangelist to seek that sanctification to which God in His mercy calls us, and in so doing to seek, as far as God may permit, to be instrumental in bringing others to be partakers of the same sanctification.

Address:

THE REV. FATHER SUPERIOR, S.S.J.E.
Monastery of St. Mary and St. John
980 Memorial Drive, Cambridge 38, Mass.

THE WORKING BROTHERS OF ST. JOSEPH
Brooklyn, New York

Motto:

Ite ad Joseph

The Brothers of St. Joseph were founded to bring to the Church a community of laymen who would combine prayer and manual labor. Our habit consists of a brown tunic, scapular and hood which we call a cowl, a black rope and rosary. At profession a simple silver ring is given. We follow a modern rule based on the ancient Rule of St. Benedict and say the entire Day Office from the *Monastic Diurnal*.

The Community is supported by our own manual labor in the Church and by gifts. Our work is divided between liturgical art and parish labors. We help in repairing churches and chapels, make ecclesiastical furniture, instruct young people, visit parishioners and otherwise assist the clergy when needed.

Aspirants should be between 19 and 40 years of age, have a high school education, and should pre-

sent a doctor's statement of health. Our postulancy is from three to six months depending on the individual; the novitiate is at least two years, and in some cases two and a half. The religious instruction given includes a study of the religious life, especially as professed in our own Community, church history, dogmatic and ascetic theology, and works of the Doctors of the Church. Novices are also trained in various types of manual labor such as plumbing, painting, electrical work and carpentry. At the completion of the novitiate the vows of poverty, chastity and obedience are made.

THE HORARIUM

6:00 a.m.	House Call and Angelus
7:00	Prime and Terce
7:30	Mass
8:15	Informal Breakfast
9:00-9:30	Meditation
9:30-11:45	Work period
12:00 noon	Angelus, Sext and None Community intercessions
12:30 p.m.	Lunch
1:00-1:30	Recreation
1:30-4:45	Work period
5:00	Vespers and Compline
6:00	Angelus
6:30	Evening Meal
7:00	De Profundis
7:15-9:00	Study period, recreation and work (Changeable according to the needs of the day)
9:45	Lauds (followed by silence, broken after breakfast)

Our Community was founded in 1935 in Peekskill, N. Y., by Brother Francis Anthony, B.S.J. We elect a bishop as our Ecclesiastical Visitor. Priests and laymen are associated with the Community under a simple rule for the purpose of deepening their spiritual lives and assisting in the work of the Brothers through their prayers and alms.

The Brothers of St. Joseph offer to the laymen of the Church a life of prayer and work dedicated to God under vows. The Community is active and it is capable of bringing to laymen the religious life sanctified with active work in parishes. Laymen desiring information regarding the Community should communicate with us, or better still, come and pay a visit.

Address:

THE REVEREND BROTHER SUPERIOR, B.S.J.
St. Joseph's House
419 Clinton Street, Brooklyn 31, N. Y.

**THE COMMUNITY OF THE GOOD
SHEPHERD**

**Good Shepherd Island
Bluffton, South Carolina**

The Community of the Good Shepherd stresses the contemplative ideal. Members may be either priests or laymen. A modified Augustinian Rule is professed. The habit of the Community is a white tunic and scapular.

Daily life, as is traditional in contemplative communities, is divided between prayer and manual labor. Four hours each day are allotted to the

latter. The remainder of the time is taken up with the offering of the Church's liturgy and other spiritual duties. Mass is offered daily and also the entire Divine Office, that is, the seven Day Hours and the Night Office of Matins. In addition each religious spends one-half hour daily in meditation and at least another half hour in spiritual reading.

Men who wish to try their vocation with us are invited to make us a visit in order to see our life at first hand. If accepted by the Community they may be received as postulants for the usual period of training preliminary to the reception of the habit. Training continues throughout the novitiate which is two years in length. If elected to profession they may then make life vows of poverty, chastity and obedience.

The Community of the Good Shepherd was established in Marion, North Carolina in 1943. We own the island on which we are now living, and we have built here a crude monastery building, constructed largely by our own hands. During these formative years the contemplative ideal is being fostered by our environment. Cut off physically as we are by living on an island, our contacts with the outside world are decidedly limited. But in all contemplative communities, the life of prayer carried on within the narrow boundaries of monastic enclosure knows no other limits to its effects than the bounds of the earth and the needs of mankind.

Address:

THE REVEREND FATHER SUPERIOR, C.G.S.
Good Shepherd Island
Bluffton, South Carolina

THE ALL SAINTS SISTERS OF THE POOR

Baltimore, Maryland

Motto:

Nihil habentes, Omnia possidentes

The motto of this Community has always been considered by its members as an indication of its distinctive spirit. "As having nothing and yet possessing all things." There is room within it for the exercise of various gifts; but the Sisters are taught that the special characteristics are poverty and separation from the world. They profess a mixed type of the religious life. The Rule is modern, but is based on the Augustinian Rule.

The habit of the All Saints Sisters is black and distinctive for its simplicity. It is confined with a girdle, from which hangs a small black wooden cross. They wear a scapula, a plain, round collar and wimple of white linen, and a long black veil. They have a plain circular cloak.

The Sisters keep regular hours of meditation, intercession and spiritual reading. In their methods of prayer they are wholly free under the guidance of the Holy Spirit. They use a breviary of their own translation, and special stress has always been laid upon the solemn recitation of the seven Canonical Hours of prayer. The whole day is ordered so as to make this the center round which all other work revolves. The day begins and ends in silence.

There is silence from 10:00 a.m. till noon, and from 2:00 to 5:00 p.m.; from 8:00 p.m. till Terce of

the next day is the Greater Silence, broken only by strict necessity.

THE SISTERS' DAY

a.m.	12:00	Sext, followed by
5:30		Dinner
6:30	Prime, followed at	Routine work
	once by	until
	Mass	p.m.
	Breakfast	3:00
9:00	Terce	5:30
	The Sisters sepa-	Vespers, followed
	rate for their	by
	various duties,	Supper
	meeting again	8:30
	for	Compline and
		Lauds

Aspirants to this Community need to have health sufficiently good to enable them to keep the Rule of the Society, and also a disposition fitting them for life in the Community. There is no fixed limit as regards the age of admission, each case being considered on its own merits. This is also true of the educational requirements, each applicant being considered separately and individually. No fixed dowry is required as a necessity. Aspirants bring what means they are able to offer to the Society, and make arrangements in regard to this with the Mother Superior.

Novices are trained in the principles of the religious life as well as in theology, Church history and the life of prayer. They are not trained for any specific works but are prepared to undertake any work in the Community which shall be assigned to them in Holy Obedience. The length of the pos-

tulancy is from four to six months, but it may vary according to circumstances. The novitiate lasts at least two years, at the end of which time life vows are professed.

The American Congregation is an affiliated House of the Society of the All Saints Sisters of the Poor, St. Albans, England. The Ecclesiastical Visitor is elected by the members of the Society. The Community is supported by a small endowment and by freewill offerings. Their legal title is "The Home of the All Saints Sisters of the Poor of Baltimore City".

Their works are institutional. The novitiate is at the Convent. Here also altar bread is made. There are two other houses :

ST. ANNA'S HOME FOR AGED WOMEN

2016 Race Street, Philadelphia 3, Pa.

and

ST. GABRIEL'S HOME FOR CONVALESCENT GIRLS

Orange Grove, Baltimore 28, Md.

Women living in the world may become Associates of the Society. Associates hold a definite relation to the Community for their own spiritual edification and assist the Sisters by their prayers, alms and good works. They are brought into a spiritual relationship with the Sisters which binds them all together into a mutually helpful fellowship.

The Society of the All Saints Sisters of the Poor was founded in 1856, in London, by Harriet Brownlow Byron and the Reverend William Upton Richards of All Saints Church, Margaret Street, London. The Community was invited to open a

branch house in Baltimore in 1872. Not long after the work was extended to Philadelphia. In 1891 this part of the Society became an autonomous Congregation with its own novitiate.

In this country the Sisters undertake different kinds of institutional work; but their Homes for children or the aged have always been maintained along very simple lines, with little appeal to public notice. The handicrafts they practice—e.g., the making of altar bread—are all planned and executed by the Sisters themselves, without the aid of seculars. In the care of house and garden they employ the minimum of outside service. In such circumstances it is possible for them to cultivate the spirit of prayer and worship, and to maintain their traditional devotion to the recitation of the Divine Office. Though they do not aim at perpetual silence, there is an atmosphere of quietness and austerity in all their houses; and visitors seem to feel that here may be found, for those who seek it, a gateway to the world unseen.

Address:

THE REVEREND MOTHER SUPERIOR
All Saints Convent
Orange Grove, Baltimore 28, Md.

THE COMMUNITY OF ST. JOHN BAPTIST**Ralston, New Jersey**

Mottoes:

*In coelo quies**Illum Oportet Crescere, Me Autem Minui*

The Rule of the Community of St. John Baptist is intended to bind the Sisters together in one spirit and with one heart, for the fulfillment of the life to which they have devoted themselves, that doing all things in the same appointed order, and with the same mind, they may the more perfectly and effectually spend themselves in the love and service of God, and the love of others for His sake, and in mutual love and care for each other, thus cherishing a common life and work with the constant desire of manifesting forth the Mind of Jesus Christ, their One Lord and Saviour.

The Rule was formulated for the Sisterhood by the Warden Founder and the Sisters of the early Community. It is thus modern, but is based on the Augustinian Rule. It provides for the mixed type of the religious life. The habit is black. Its distinctive note is the silver cross stamped with the Agnus Dei. The Sisters also have a distinctive cap and collar. A black veil is worn.

The Day Hours of the Church is used as the Community breviary, and the sevenfold Day Office is recited in choir.

Aspirants must be between the ages of 21 and 35, in good health, of sound mind, of good moral character and pure life. They must be adaptable to the training given them, conscious of God's call

and eager to follow it in this special life of consecration. There is no defined educational requirement, but it is expected that an aspirant have at least a high school diploma and some kind of further training, such as college, nursing or secretarial.

A TYPICAL TIMETABLE

a.m.	p.m.
6:00 Angelus—Rise	12:30 Dinner
6:40 Prime	1:00 Work
7:00 Mass	3:30 Free time (reading, etc.)
8:00 Breakfast	4:45 Eucharistic Meditation
9:00 Terce	5:00 Vespers and Compline
9:30 Meditation	6:00 Supper
10:30 The work of the House (teaching, Chapel, etc.)	6:30 Community recreation
11:45 Angelus, followed by Sext and None	7:00 Work
	8:00 Chapel time—private devotions
	8:30 Lauds
	10:30 Lights out

An aspirant is received as a visitor for one month. The postulancy lasts for six months or more, and the novitiate for three years. Novices are given classes in church history, Bible, doctrine, meditation, the Rule and its application to their life, illuminating, needlework and so on. They are sent to work in each House and in different departments of the Houses. Our Community does not have a

temporary profession. The threefold vow of poverty, chastity and obedience is made for life at the end of the novitiate.

The Community of St. John Baptist in the United States is an affiliated House of the Community of St. John Baptist at Clewer, near Windsor, England. It has its own Chapter and novitiate. The Superior, the Warden and the Ecclesiastical Visitor are elected by the Chapter. The diocesan is usually the Visitor, but not necessarily so. The Community is supported partly by endowment from gifts and the Sisters' dowries, and partly from donations of associates and friends. It is incorporated under the legal title The Community of St. John Baptist.

The Community of St. John Baptist in England works in England, India and Barbadoes. In this country the Mother House with the novitiate is at the Convent in Ralston. Here also is the Church Work Room for illuminating, ecclesiastical embroidery and altar linens. The Sisters have two schools, St. Marguerite's, a home school for orphans and other children (girls only), and St. John Baptist School, a boarding and day school for girls, (college preparatory and general courses); and a convalescent hospital for women and children.

Addresses:

ST. MARGUERITE'S, Ralston, N. J.

ST. JOHN BAPTIST SCHOOL, Mendham, N. J.

ST. ANDREW'S CONVALESCENT HOSPITAL
237 East 17th Street, New York 3, N. Y.

Associates, both women and men, clerical and lay, are connected with the Community. They follow a special rule of life.

Some seventy years ago a small band of Sisters from the Community of St. John Baptist at Clewer, England, came over to America and began work in New York City. Fanny Paine, of a well-known Boston family, while living in Italy had been led by God to desire the religious life. Under the advice of the Reverend William Croswell Doane, later Bishop of Albany, she had gone to England to be trained in work for souls. The Community of St. John Baptist, which was one of three or four religious communities springing up in the wake of the Oxford Movement, had been started in 1852 by Canon Carter of saintly memory, and the Honorable Harriet Monsell. Fanny Paine, after some years of life and work there, was professed as Sister Frances Constance. With several other Sisters she sailed for New York, landing on February 5, 1874. She was later joined by Helen Stuyvesant Folsom, who had also gone to Clewer and had been professed as Sister Helen Margaret. Their first work was in lower New York. Others soon joined the little Community. Its development from the start was a response to needs, both spiritual and material, of all ages and types of persons. Hospitals, schools and colleges, penitentiary works, training of many kinds, orphanages, missions and parish work were undertaken as need arose. The Mother House of the Community was for nearly forty years in New York City, moving in 1915 into a Gothic building at Ralston, New Jersey, of ancient design but equipped for modern living.

Each religious community is a distinctive expression of the religious life, although to the aspirant there may seem to be perplexing similarity. The special points for which the Community of St. John Baptist stands are the cultivation of the interior life through prayer and the sacraments, and the three vows of poverty, chastity and obedience worked into a strong and close community life. That this Community has been able to train its Sisters to do educational, penitentiary, industrial and mission work, to carry on convalescent hospitals and homes for children, is a proof of adaptability. Another point is the close and careful training in the principles of the life by constant instruction and through the work, which is essentially with souls rather than with things. Individual spiritual teaching has always been part of a Sister's work. Many look back upon that as a precious and blessed privilege, and the link between the girls taught and their "teaching Sister" is often lifelong. Then there is the discipline which comes by frequent changes in work and place; the readiness to work with, under or over those appointed; the penitential side of the life, struggling and suffering in the spirit of its patron, St. John Baptist, striving ever to "boldly rebuke vice, constantly speak the truth and patiently suffer for the truth's sake", with the humble aim of preparing a highway for God, first in one's own soul, and then in the souls of others

Address:

THE REVEREND MOTHER SUPERIOR, C.S.J.B.
Convent of St. John Baptist
Ralston, Morris County, N. J.

THE COMMUNITY OF ST. MARY**Peekskill, New York**

Motto:

Beati mundo corde

The object of the Community of St. Mary is two-fold: first, the advancement of the divine glory and the perfection of the members of the Community; and second, the performance of corporal and spiritual works of mercy, especially educational work. The Rule is modern, based partly on the Rule of St. Benedict. It provides for the mixed life. The spirit of the Community might be expressed in three words: cheerfulness, simplicity and mortification of self.

The habit of a Sister of St. Mary consists of a black woolen tunic and scapular, a black girdle, a white linen wimple, coif and cornet, a black cross bound in silver with a silver lily emblem, a gold ring, and a black veil which is worn at professions, dedications and obsequies, and outside the enclosure.

The Holy Sacrifice is offered each morning in each of our houses, and at the mother houses a watch before the Blessed Sacrament and continuous intercession are maintained throughout the day. Following the example of King David and the religious of all ages, seven times in the day, at the canonical hours, the praises of God are sung. We use the *Monastic Diurnal* and a shortened form of the *Benedictine Office of Matins*.

THE TIMETABLE

6:30	a.m.	Prime
6:45		Mass
7:30		Breakfast
8:30		Meditation
9:00		Terce
		(On Sundays and Feast Days, a Sung Mass at 9:30 or 10:00)
12:00	noon	Sext and None
		Examen, Bible reading
12:30	p.m.	Dinner
		Between dinner and Vespers: ½ hour spiritual reading and 1 hour for rest
5:20		Vespers and Compline
		(On Sundays and feast days, Benedic- tion follows)
6:00		Supper
7:00		Recreation
8:00		Night Prayers
		Preparation of meditation
8:30		Matins and Lauds

A woman who feels that she has heard the call to follow our Lord in the life of our Community should make application to the Mother Superior of the Province which she desires to enter. Persons over 40 years of age are not ordinarily eligible for admission. Every person under the age of 21 years must bring the written consent of parents or guardian. An aspirant must have health sufficient for the observance of our Rule, be free from debt or family obligations, and show practical and spiritual fitness for the life and work of the Com-

munity. If accepted, the applicant, at the end of a month or longer time, shall be received as a postulant.

The length of the postulancy shall not be less than six months, but a postulant may withdraw or be dismissed at any time. The same is true of novices. The length of the novitiate shall be two full and continuous years. During this time instructions are given in Holy Scripture and church history, in ascetic and dogmatic theology, in the theory and practice of the religious life in general and the spirit of the Community of St. Mary in particular, and in prayer and meditation. The novices share to a certain degree in the active work of the community, but such work is incidental and is not intended to absorb their time and attention. If accepted, the novice at the end of two years takes her vows and becomes a full member of the community.

The Sisters of St. Mary are organized into an eastern and a western province with distinct geographical boundaries. Each province is responsible for the sole management of its own affairs, subject to the general laws of the community, has its own Mother Superior, and its own novitiate. Over each subordinate house a Sister Superior is appointed by the Mother of the province, and she is responsible to the Mother for the well-ordering of her house. Each province elects delegates to the general council and chapter of the whole society, which meet at stated intervals under the presidency of a Mother Superior General, elected decennially by the general chapter. Each House has for its Visitor the Bishop of the Diocese. The Community is incor-

porated under the legal title: Sisterhood of St. Mary. It is supported by earnings and gifts, and by a small endowment.

The works of the Community include schools, convalescent hospital, mission work, children's homes, retreats, making of altar bread, embroidery, and lending libraries. The various houses are as follows:

EASTERN PROVINCE

THE REVEREND MOTHER SUPERIOR, C.S.M.
St. Mary's Convent, Peekskill, N. Y.

Branch Houses

ST. MARY'S SCHOOL
ST. GABRIEL'S HOSTEL AND RETREAT HOUSE
Mount St. Gabriel, Peekskill, N. Y.

ST. MARY'S HOSPITAL FOR CHILDREN
ST. MARY'S RETREAT HOUSE
407 West 34th Street, New York 1, N. Y.

ST. MARY'S SUMMER HOME FOR CHILDREN
West Rocks Road
Norwalk, Conn.

ST. MARY'S-IN-THE-FIELD
Valhalla, N. Y.

ST. MARY'S MOUNTAIN MISSION
ST. MARY'S SCHOOL
Sewanee, Tenn.

ST. MARY'S SCHOOL
Sagada, Philippine Islands

WESTERN PROVINCE

THE REVEREND MOTHER SUPERIOR, C.S.M.
St. Mary's Convent, Kenosha, Wis.

Branch Houses

KEMPER HALL
Kenosha, Wis.

ST. MARY'S HOME FOR CHILDREN
2822 Jackson Blvd.
Chicago 12, Ill.

THE DEKOVEN FOUNDATION FOR CHURCH WORK
St. Mary's Camp, Racine, Wis.

ST. RAPHAEL'S HOUSE
Evergreen, Colo.

Women in the full communion of the Church who seek to lead a devout life in the world and to give such assistance to the Sisters in their works as may be possible, may become associates of the Community upon their promise to keep the rule prescribed for associates. Priests who, upon the joint invitation of the Provincial Chaplain and the Mother Superior, undertake to say a Mass for the Community within the Octave of the Purification, and at three other times during the year, may become Priests associate.

St. Mary's Messenger, a bi-monthly magazine, is published at St. Mary's Convent, Peekskill (subscription, \$1.00 per year). *The Quarterly Leaflet of St. Mary's Hospital for Children* is published in New York. *St. Mary's-on-the-Mountain*, also a quarterly leaflet, is published at Sewanee, Tenn. Annual reports are pub-

lished by the different institutions. Two booklets are available about the history, life and works of the Sisters of St. Mary: MOUNT ST. GABRIEL SERIES, Nos. 1 and 2 (price \$.50 each).

The Community of St. Mary was founded in New York City on the Feast of the Purification, February 2, 1865, by Harriet Starr Cannon, Mother Foundress, with the approval of the Bishop of the diocese, the Rt. Rev. Horatio Potter. The Mother House at Peekskill was dedicated on October 21, 1903.

The particular spirit of the Community of St. Mary is perhaps best given in the words of our Rule: "The Community hath been raised up by God for the performance of all the corporal and spiritual works of mercy of which a woman is capable, and herein more particularly, for the care of the sick, the needy, the orphan, and the fallen, and for the education of the young. And in thus doing, we follow those holy women who ministered to the Lord in person, and those whom the Apostles admitted to be helpers in works and labours of love. United and bound together in a holy fellowship as we are; wholly set apart and consecrated to the service of our Lord; secluded as far as may be from the world, we are pledged to draw our thoughts and efforts towards the care of the poor and the instruction of the young; and by united prayer, and mutual sympathy and counsel, to comfort and support one another in our holy and blessed work."

Address:

THE REVEREND MOTHER SUPERIOR GENERAL, C.S.M.
St. Mary's Convent, Peekskill, N. Y.

THE COMMUNITY OF ST. SAVIOUR

San Francisco, California

Motto:

Semper ad Sanctiora

The Community of St. Saviour was founded for the promotion of the honour and worship due to Almighty God, for the cultivation of the life of the evangelical counsels, and for active service in spiritual and corporal works of mercy, particularly the care of children and parochial work.

The Sisters live the mixed life following a rule which is modern but based on the Benedictine Rule. They wear a black habit with a white headdress. The Divine Office is recited from *The Hours of Prayer*.

Aspirants are required to be mentally and physically sound and free of obligations, financial and otherwise. An aspirant must spend one month as a visitor in the House, six months as a postulant and two years as a novice. After this, with the approval of the Warden and Superior and the consent of a majority of the professed Sisters, she is admitted to her profession. The vows are for life.

The Community is incorporated under the legal title The Community of St. Saviour. It is supported by the work of the Sisters and by voluntary donations. The bishop of the diocese is the Visitor unless, with the approval of the Community, he deposes another to perform the office.

The Sisters have the care of the girls of the Maria Kip Orphanage at St. Saviour House. At the convent there is also an altar bread department as

well as a religious card department. In addition the Sisters help in the work of the parish of the Advent.

The Community of St. Saviour was founded in San Francisco in 1901 by Mother Gertrude Paula, in secular life Gertrude Ames. The spirit of the Community can be summarized in one sentence. The Sisters' ideal is to cherish Christ our Saviour in themselves, and reveal Him to others.

Address:

THE REVEREND MOTHER SUPERIOR, C.S.S.
St. Saviour House
720 41st Avenue, San Francisco 21, Calif.

THE COMMUNITY OF THE
TRANSFIGURATION

Glendale, Ohio

Motto:

Benignitas, Simplicitas, Hilaritas

From the beginning the Transfiguration ideal has been that of the joyousness of the dedicated life of service. The emphasis is not so much on austerity as on the blessedness of our condition. There is less formality in our life than is customary in the cloister. Our motto crystallizes in three words the salient characteristics we wish to develop: Kindness, Simplicity, Joy.

The Community, though adhering to the great well-tried principles of the monastic life, has

adopted a modern rule. We live a mixed life. Our Constitutions do not limit us to any one type of work, but we ordinarily undertake works of mercy and missionary work. Our habit is blue and was designed to be simple and practical. A short white linen veil is fastened on the breast by a pin of blue and white enamel made in the form of the Jerusalem Cross. A crucifix is suspended from the girdle which is white. Outside the convent enclosure a dark blue veil is worn over the white veil.

One distinctive mark of our Community is the daily use of the Prayer Book Offices of Morning and Evening Prayer. The Divine Office as of obligation with us consists of Prime, Morning Prayer, Terce, Sext, None, Evening Prayer, Compline and Lauds. The Breviary at present in use is *Hours of Prayer: from Lauds to Compline*.

THE HORARIUM AT THE MOTHER HOUSE

6:00 a.m.	Angelus
6:30	Prime and Morning Prayer
7:00	Mass
7:35	Terce
7:50	Breakfast followed by Conference (Great Silence until after Breakfast)
11:00	Novices' Classes
12:00 noon	Angelus (Little Silence—12 noon to 3:00 p.m.)
12:15 p.m.	Sext and None
5:00	Evening Prayer
6:00	Angelus
6:15	Supper
7:30-8:30	Community Hour

8:30	Compline, Reading of Martyrology for the Morrow and Lauds (Great Silence begins at 9:00 p.m.)
10:30	Lights out

Each Sister's time for private meditation, spiritual reading and intercession is fitted into her own daily schedule according to the requirements of her work.

To be eligible for admission into our Community a woman must be: a communicant in good standing; not less than 21 years of age; able to show proof of previous good character; pronounced in good health, physical and mental, by a physician and a psychiatrist approved by the Community; free from all prior and binding claims; acceptable to the Chapter. No conditions are made as to a maximum age limit, an educational requirement, race or dowry. Widows are eligible if they can meet all other requirements.

Novices are trained not so much for any particular work as for the dedicated life of a religious. Their training is under the direction of a Novice Mistress appointed by the Superior. The Novice Mistress assigns their studies, drills them in the recitation of the Divine Office, receives their Chapter of Faults, teaches them methods of prayer, directs their spiritual reading, and instructs them in all the principles of the religious life. Much of their training comes to them through their participation in the work of the Community. A novice approaching the end of the novitiate is often sent to a branch house for testing of steadfastness and adaptability. The postulancy lasts for one year. The length of

the novitiate is three years. When the novitiate is completed, if elected by Chapter, the Sister takes a life vow of poverty, chastity and obedience, thus becoming a full and lifelong member of the Community.

Our Community is incorporated under the laws of the State of Ohio as The Society of the Transfiguration. We are supported partly by income from our endowed funds, partly by gifts. Our works are supported from various sources. Branch works are undertaken or relinquished by vote of the Chapter, and superiors to branch houses are appointed by the Superior and Council. Our works comprise:

BETHANY HOME FOR GIRLS
Glendale, Ohio

ST. ANNE'S HOME (for elderly women)
1632 Baymiller Street, Cincinnati 14, Ohio

ST. JOHN'S HOME FOR GIRLS
173 West High Street, Painesville, Ohio

ST. ANDREW'S PRIORY SCHOOL FOR GIRLS
Honolulu 43, T. H.

ST. SIMON'S MISSION and ST. MONICA'S COMMUNITY
HOUSE
Lockland, Ohio

(Religious, educational and social work in a growing Negro neighborhood.)

ST. DOROTHY'S REST
Camp Meeker, Calif.

(A convalescent vacation work for poor, under-

nourished or crippled children, and for business girls and women. Open from May to September.)

CONVENT OF THE TRANSFIGURATION

622 Cherry Street, Santa Rosa, Calif.

(From September to May the Sisters work in the parish of the Incarnation.)

Our missionary work in China is temporarily at a standstill due to the war. St. Lioba's Compound, Wuhu, is now occupied by the Japanese. The Sister Superior formerly at St. Boniface Convent, Maolin, Anhwei Province, has been evacuated to West China, leaving our four professed Chinese Sisters in Maolin.

We have Associates (Priest Associates and Churchwomen Associates) wherever we have an established work.

The Transfiguration Quarterly is published in mid March, June, September and December (subscription: \$1.00 a year). Also obtainable at the Convent is the *LIFE OF MOTHER EVA MARY: THE STORY OF A FOUNDATION* by Mrs. Harlan Cleveland (paper bound, 75c; cloth bound, \$3.00).

Our Community was founded in Cincinnati, Ohio, in 1898. On the Feast of the Transfiguration in that year, Mother Eva Mary (in secular life Eva Lee Matthews) and a companion took their first vows. Later the Community moved from Cincinnati to suburban Glendale where a property of approximately ten acres was purchased, the site of the present Bethany Home Village and Convent of the Transfiguration.

The special note of our Community may be summarized in words written by our Mother Foundress. "In our Lord's Transfiguration the Apostles, and through them we ourselves, were given a glimpse of what the new heavenly life would be like, the beauty of it, the intermingling of the generations of Earth separated here by death, and with the knowledge of this vision kept close and secret in their hearts, they went down to the common duties of the common life. So we, as Sisters of the Transfiguration, must ever keep the vision of the King in His Beauty in our hearts while our hands are busy ministering to His little ones in a land of death. How the light of the inner vision ought to shine through our lives, transfiguring our commonest act into something supernal and beautiful, I need not tell you; and perhaps what we as a Community are expected to do is to show the Church and the world we live in the transfiguring beauty of a life lived under the laws of the endless life—therefore the beauty and desirability of the life that is to come."

Address:

THE REVEREND MOTHER SUPERIOR, C.T.
Convent of the Transfiguration
Glendale, Ohio

THE COMMUNITY OF THE WAY OF THE CROSS

Buffalo, New York

Motto :

"I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil."

The Community of the Way of the Cross found its inspiration in the tragic social struggle of man and the majestic spiritual struggle of God. Its purpose is so to live in God as through His Incarnate Son's Way of the Cross to create a community of persons who desire to live realistically on the social frontier of the world as it is and at the same time to live in the reality of the world as it ought to be. We interpret living realistically on the social frontier to include continuing in a secular occupation, participating in a volunteer capacity in those social, economic and political groups to which we are committed by our purpose, and continuing to assume limited family obligations as a Community.

The Community has adopted a modern rule. The habit is simple in style, wintergreen in color, with a dark green veil, black girdle and brown wooden cross having the initials "C.W.C." carved on it. The habit is worn only in the convent and when ministering in a parish, if requested. Outside the convent secular clothes are worn with the Community cross and ring. Although it is known, of course, that the Sisters are living under vows, they are not called Sisters in the world.

While active in the world, the Community is founded on the principle that the life of union with God is primary, and out of that life action emerges as a fruit. The seven Day Hours are said corporately when possible, otherwise privately. The breviary used is the *Monastic Diurnal*.

A TYPICAL DAY

a.m.	noon
6:00 Salutation	12:00 Sext and None
6:45 Lauds	p.m.
7:10 Prime	12:30 Lunch
7:30 Celebration of the Holy Eucharist	1:30 Work continues
8:15 Breakfast	5:45 The Sisters re-assemble for
8:30 Meditation	Vespers
9:00 Terce	6:30 Dinner
9:30 The Sisters separate for their several occupations	7:30 Evening work period begins
	9:00 Compline

Preferably aspirants should be between the ages of 21 and 45. While a college education is desirable, a minimum requirement is demonstrated ability to be a useful member of society. A complete physical examination and a statement of mental and emotional health by physicians chosen by the Community is required. Candidates must make known to the Superior their financial circumstances; they must be free of debt and may have only limited family obligations.

The postulancy is at least six months in length, the novitiate at least two years. Sisters under 27

years of age make annual vows. After that age life vows may be taken.

Postulants devote most of their time to study, prayer and work in the convent, having offered up their jobs as a part of their oblation in the Community. As novices their life continues to be closely confined to the convent. Beginning the second year, their study and prayer life continues and they resume a secular job in the world. At the end of the second year, continuing their study, prayer and secular work, they add to this the responsibility for functioning, in a volunteer capacity, in some social movement such as a peace organization, a racial group, or a labor union. Special training is given in the Holy Scriptures, the Book of Common Prayer, the history of the Church, the principles of the religious life, prayer in all its forms, the Rule of the Community, and principles, methods and techniques of social group work.

The Sisters pool their salaries, and these and all other resources are expended under the direction of the group. The Community is supported by the earnings of the Sisters in secular occupations, offerings from parishes for the services of the Sisters and gifts from interested friends. The Ecclesiastical Visitor is elected by the Community.

The works of the Community grow out of its life. The Sisters provide for Quiet Week-ends at the convent for women and girls, and conduct Quiet Days and meditations for women of various parishes. Instruction is given in weekday schools of religion and leadership is provided for various groups and Conferences. The Sisters also visit the sick and bereaved, and entertain strangers in the

city, particularly those of minority groups. Leaflets giving information about the life and work of the Community are available free of charge.

The Community of the Way of the Cross had its beginning on March 17, 1939, when several women began to live under definite discipline and rule while following the ordinary professions of life. On August 28, 1943 the first two Sisters made their life vows. The patroness of the Community is St. Catherine of Siena because of her deep devotion to our Lord and her very great activity in the life of the Church and the social situation of her time. The convent chapel bearing her name was dedicated by the Right Rev. Cameron J. Davis, Bishop of Western New York, on March 28, 1940.

The motto for our family life is: "From each according to his ability; to each according to his need." So we do not worry about security, for we are more secure living, loving, working corporately with our Lord as the Head, Heart and Center of our life than we would be each living alone, each seeking her own security. Our chief problem is not one of monotony but one of over-stimulation. However, it is a great comfort to return home at the end of a busy, perplexing day in the world, to St. David's House, that we may give praise and thanksgiving to our Lord.

Address:

THE SISTER SUPERIOR, C.W.C.
St. David's House
1005 Abbott Road, Buffalo 20, N. Y.

THE ORDER OF ST. ANNE

Arlington Heights, Mass.; Boston, Mass.; Kingston, N. Y.;
Chicago, Ill.; Denver, Colo.; and Versailles, Ky.

Motto:

Pro eis

Because God loves us, and because we love Him, we desire to live devoted to Him; to take up our cross daily; to deny ourselves by the threefold vow of poverty, chastity and obedience; to carry on, when possible, the work of perpetual intercession; to worship our Blessed Lord in the most adorable Sacrament of the Altar; and to seek to draw others also, especially children, to know, to love, and to serve Him. Any work which, directly or indirectly, contributes toward these ends is within the scope of the Order of St. Anne.

The Community consists of two divisions: the First and the Second Order, each living in community, by the common Rule, and in absolute equality. The Rule is essentially Benedictine, modernized and modified by the Father Founder. Generally speaking, the life is of the mixed type. Inclusiveness is one of the fundamental principles of the Community. Sisters of the Second Order may, at the discretion of the Mother, be employed in active work outside the convent. Provision is also made by the Rule for a Sister to live a contemplative and enclosed life, if she so desires.

The Sisters of the First Order wear a grey habit, white linen, a long black veil, a grey rope girdle, a black wooden cross bound with silver, and a fifteen decade rosary. The scapular and ring are given at final profession. Novices dress somewhat differ-

ently. The Sisters of the Second Order do not wear the conventional habit but their dress is grey and within the convent a white veil is worn.

The sevenfold Day Office is offered to God daily by every Convent of the Order. The *Monastic Diurnal* is used as the Community breviary.

A TYPICAL HORARIUM OF A CONVENT OF ST. ANNE

a.m.		p.m.
6:00	Rising Bell and Angelus	1:00 Dinner
6:30	Prime	3:15 None
7:00	Mass	5:30 Vespers
7:45	Breakfast and Conference	6:00 Angelus
9:00	Terce and Sext	Supper
noon		7:00 Recreation
12:00	Angelus	8:00 Compline and Lauds
		10:00 Lights out

Each Sister has fixed periods for meditation, for intercession before the Blessed Sacrament, and for spiritual reading. All share in the work of the house.

Aspirants may apply for admission at any one of the Convents of the Order as each Convent has its own novitiate. An aspirant is required by the Rule to bring with her a certificate of health and a recommendation from a priest. There are no specific educational or financial requirements, the first consideration being the general fitness of the candidate for the life of the Convent. An aspirant must be sound of mind and body, able to endure a life which levies a considerable tax on physical strength.

The training period consists of three months or more in the postulancy, and a novitiate which is of at least two years duration. During this time regular classes are conducted by the Novice Mistress and individual instruction is given by the Reverend Mother. As the novices share fully in the life of the Community, their training is practical as well as theoretical. At the completion of her novitiate the novice, if elected by the Chapter, is allowed to take annual vows for three years, after which time she may make her profession for life. No Sister may take life vows in the Order of St. Anne under 25 years of age.

The Order of St. Anne was founded in 1910 by the Reverend Frederick Cecil Powell, S.S.J.E., at Arlington Heights, Massachusetts. Two years later, under the direction of the Father Founder, the Second Order was established at St. Anne's House, Boston, where Mother Angela of the First Order was installed as the Superior in 1914. The various Houses of the Order of St. Anne are autonomous, being united by a common Rule and a common spirit. The Sisters of each Convent elect their own Mother and their own Ecclesiastical Visitor. The life of the Order is supported largely by donations supplemented by the various works carried on in each Convent.

Women in the world may become tertiaries and live by the Rule of the Third Order, Secular, of St. Anne. Both men and women may be admitted as Associates of the Order, binding themselves to assist the Sisters by prayer, and as far as they are able, by their works and alms.

The foundation House at Arlington Heights is incorporated under the laws of the State of Massachusetts as the Order of Saint Anne. Here the Sisters conduct a boarding school for girls. A quarterly magazine, *Gems*, is published in the interests of the Order of St. Anne and of the children of St. John's House. (Subscription, \$1.00 per year). Also available about the Order are A GUIDE BOOK (\$1.00 a copy), and A PERSON'S RELIGION, being addresses on the Rule of the Order (\$2.50 a copy).

St. Anne's House, 44 Temple St., Inc., is the legal title of the autonomous Convent situated in Boston. Here Sisters of the First and the Second Order live together in community. They are connected with the Church of St. John the Evangelist. They do the sacristy work of the Church, have oversight of several guilds, teach in the Sunday School, visit the sick, hold retreats for women, and carry on a variety of other works. The Sisters maintain a home for convalescent and elderly ladies at 15 Craigie Street, Cambridge, Mass., which is self-supporting. St. Agnes' House, Rockport, Mass., is open during the summer months as a vacation house for needy children. This work is supported entirely by contributions. The support for St. Anne's House comes from donations of Associates and friends, from the sale of cards and religious articles and from the salaries of Second Order Sisters working in the world.

St. Anne's Convent in Kingston was founded in 1925 with the Reverend Mother Audrey, O.S.A., as its first Mother. The Sisters of this House have a home for children. The work is supported by a small income from the children's board, and by free-

will offerings. In Chicago, where a foundation was made in 1921, the Sisters do parish work in the Church of the Ascension. They also have a school for girls at Lake Geneva, Ill. In Denver the Sisters maintain a convalescent home for children, and also a summer work for under-privileged children at Indian Hills, Colorado.

The attitude of the Order of St. Anne toward Christian education is ably illustrated by the work of the Sisters in Versailles. This House was founded in 1931 by a group of six Sisters sent out from St. Anne's House, Boston, to conduct Margaret Hall School, a college preparatory boarding school for girls. The special work of the House, a vocation within the primary vocation to the life of prayer and renunciation, is to the work of Christian education. The Founder's vision included the aspect described thus in the Rule: "Believing in the possibility of a synthesis between the essential truth of Holy Religion and the verities of modern life, we make our own the prayer, 'May we be freed from the dead hand of the past, and enter into new life and holiness.'" In their life together the Sisters seek first to grow in the knowledge and love of God by prayer; and secondly, in the power of this life of prayer and by its light, they try to develop and maintain a school in which the truths of the Catholic faith are systematically studied and applied to daily life, to the subject matter of the academic curriculum, and to the problems which confront us today in every field of social, economic and political life. The Sisters of this House publish *The Guild of St. John the Divine Newsletter*, a quarterly (25c a year); and *Pro Eis*, a quarterly (free).

Besides the Houses in this country, there is also a Convent of St. Anne at Emsworth, Hants, England, founded in 1917, where the Night Office is said on behalf of the whole Order. This is the only foundation which has been made in England by American religious. The giving of retreats is the chief work there. The Sisters of the Convent of St. Anne, Wuchang, China, founded in 1916, are now in the Philippines.

The American Houses may be addressed as follows:

THE REVEREND MOTHER, O.S.A.
Convent of St. Anne
18 Claremont Ave.
Arlington Heights 74, Mass.

THE REVEREND MOTHER, O.S.A.
St. Anne's House
44 Temple St., Boston 14, Mass.

THE REVEREND MOTHER, O.S.A.
Convent of St. Anne
287 Broadway, Kingston, N. Y.

THE REVEREND MOTHER, O.S.A.
Convent of St. Anne
1125 N. La Salle St., Chicago 10, Ill.

THE REVEREND MOTHER, O.S.A.
Convent of St. Anne
2701 South York St., Denver 10, Colo.

THE REVEREND MOTHER, O.S.A.
Convent of St. Anne
Versailles, Kentucky

THE POOR CLARES OF REPARATION AND ADORATION

Mount Sinai, Long Island, New York

Motto:

Jesus only, Jesus always, Jesus in all things

Poor Clares are called to "the apostolate of the cloister". The work of prayer in all its various forms is the true end of their life of dedication to Christ. Along with other enclosed, contemplative religious, they make up His court, and attend upon His Person. They are to leave to others all activities of the world, no matter how holy or important they may be, for God has granted them one of the noblest of vocations, to give themselves to God as victims of love in imitation of the interior and hidden life of our Lord Jesus Christ Himself, in reparation for the sins of the world, and in adoration of the Divine Perfections and of outraged Divine Love.

Our Community follows the ancient Rule of St. Clare, with constitutions adapting it to modern needs. The habit consists of a grey tunic and scapular; the traditional white Franciscan cord with four knots, from which hangs a seven decade Franciscan rosary; a veil; and soft, white linens. Novices wear a white veil, professed nuns a black veil over a white one. At final profession a ring is given. Sandals are ordinarily worn in place of shoes.

The Poor Clares are a part of the American Congregation of Franciscans which is composed of

three Orders. The First, the Order of St. Francis, is for men and professes the mixed life. The Third Order is for men and women living in the world under the Franciscan rule for tertiaries, and represents the active life. But the Second Order, the Poor Clares, professes the contemplative life. It has no other reason for existence. The bishop of the diocese is *ex officio* the Visitor, and the bishop elected as Father Protector by the friars also has certain visitorial privileges.

In reciting the liturgy of the Church we follow the customs and the breviary used by the Order of St. Francis. The Claresses were bidden by St. Francis himself to have a special devotion to the Blessed Sacrament, and according to tradition are supposed to keep a perpetual watch of prayer before the altar. Thus the devotional life of the Community centers around the offering of the Church's liturgy and the keeping of the Watch of Adoration before the Blessed Sacrament.

A POOR CLARE'S DAY

6:00 a.m.	House call and Angelus
6:30	Prime and Terce
7:00	Mass
	Breakfast
	Tidying cells
8:30	Sext and None
	Mental Prayer for a half hour
9:30-12:00	Morning work period.
12:00 noon	Angelus, Particular Examen, Community Intercessions and Bible reading
12:30 p.m.	Dinner
	Solitude and free time

2:30	Vespers and Compline
3:00	Community recreation
3:30-5:00	Afternoon work period
5:00	Matins and Lauds
	Spiritual reading for a half hour
6:00	Angelus
6:30	Supper
7:00	De profundis
	Evening work and study period
8:30	Adoration before the Exposed Sacrament
9:00	General Examen and Night Prayers

Solemn Silence is observed from night prayers until after mass. Simple Silence is kept throughout the day except for recreation and allotted talking times.

Aspirants must ordinarily be between the ages of 18 and 40, and free from obligations of debt or marriage. They must have good health of mind and body, emotional stability, a high school education, habits of Christian devotion, and a love of prayer sufficiently compelling to live the enclosed life. In addition to a doctor's certificate, aspirants are asked to bring evidence of baptism and confirmation and a recommendation from the parish priest.

The Community is entered by the customary steps, a month or so as a visitor, from three to six months as a postulant, a minimum of a year and a day as a novice, temporary vows for a three-year period, and finally life vows. During the novitiate special instruction is given in Catholic faith and practice, in the fundamentals of the religious life, and in all that pertains to the science of prayer. But

since our life is essentially seeking to know God, this study of sacred learning does not end with the novitiate but is carried on throughout the whole life of the Poor Clare.

Poor Clares are vowed to corporate as well as individual poverty. St. Clare's Rule does, however, for reasons of security, permit us to own a house and grounds. The life is supported entirely by alms. The Community is incorporated and the legal title is: The Order of Poor Clares of Reparation, Inc.

Our Community is organized for the work of prayer in all its forms, and other work we do, literary work, handicrafts and so on, is incidental. We place our labour of prayer at the disposal of the Church, and all who feel the need of prayer are invited to call upon us at any time for special intercession.

St. Clare's Monstrance is published quarterly by the Community (subscription: 25c a year). The Sisters also have the management of The Grace Dieu Press, Mount Sinai, L. I., N. Y., through which devotional cards and other religious articles may be purchased.

Our Community was founded under the spiritual direction of the Order of St. Francis in Merrill, Wisconsin, on the Feast of the Seven Sorrows of the Blessed Virgin, September 15, 1922. In 1928 we moved from Wisconsin to Little Portion, Mount Sinai, L. I., N. Y. Property adjoining Little Portion was later acquired and in 1940 the convent was moved to its present site on Maryhill overlooking Mount Sinai Harbour and Long Island Sound.

As followers of St. Francis and St. Clare, love is to be the motive of our lives, love for Jesus and love for souls, and this love is born of prayer. It is true to say that any of these three, love, poverty or joy, is the spirit of our Community, since these three are bound up in each other. Love gives us poverty; poverty gives us God; God gives us joy.

Address:

THE REVEREND MOTHER, P.C.REP.
St. Clare's Convent
Maryhill
Mount Sinai, L. I., N. Y.

THE SISTERHOOD OF THE HOLY NATIVITY

Fond du Lac, Wisconsin

As each religious community has its own call and mission and spirit, so the Sisterhood of the Holy Nativity has its special work and devotion. Its members, out of love to Jesus Who has redeemed them, would show their love to Him: first, by seeking their own sanctification as religious, that they may be less unworthy of His love, and be true spouses of their Lord; secondly, by devoting themselves to the spiritual work of making known the Faith and Sacraments of the Church, and winning souls to Him.

Ours is a mixed life. To make the love of God the motive of all our actions, and prayer the source of our life of personal sanctification and of our work for souls, is the spirit of our life. Our Rule is

modern, modelled after the Augustinian. The habit is black, with long sleeves coming to a point, and has no scapular. A black veil is worn in Chapel as well as outside.

As a Community the Sisters recite in common the sevenfold Divine Office using the breviary which was translated by Dr. Neale for the Sisters of St. Margaret. We also have continuous intercession from 10:00 a.m. to 5:30 p.m. and in the evening from 6:30 to 9:00, with different Sisters taking thirty-minute periods by day and fifteen-minute periods at night.

THE TIMETABLE AT THE MOTHER HOUSE

a.m.	p.m.
6:00 Rising Bell	12:45 Dinner
6:40 Prime	Free Time
7:00 Mass	3:00 Work in Depart-
7:40 Breakfast	ments
8:00 Housework	5:00 Visits to the
9:00 Terce and Medi-	Blessed Sacra-
tation	ment
10:00 Work in Depart-	5:30 Vespers
ments:—	6:00 Tea
Altar Bread	Refectory Work
Embroidery	7:00 Recreation
Lending Library	8:00 Visits to the
Devotional Cards	Blessed Sacra-
Novices Study	ment
noon	Spiritual reading
12:00 Sext and None	or study
	9:00 Compline and
	Lauds
	10:30 Lights out

Aspirants to our Community must have sufficient education to teach the Faith intelligently and strength enough to keep the Rule. Our age limit is 40, but that rule is deviated from occasionally for good reasons. We do not require a dowry, but if one has means, she may give of her income to the Community support. But she does not give up her principal until her profession.

The Community is entered by the usual steps of six months as postulant, and two years as novice, with an additional two years during which the Sisters, now called junior professed, are under temporary vows preliminary to the life vows made at the expiration of this time. During the period of training, novices are instructed in the Holy Scriptures, the religious life, the Rule, the Divine Office and dogmatic theology.

The Sisterhood is incorporated both in the states of Rhode Island and Wisconsin, and our legal title is The Sisterhood of the Holy Nativity. Our work is principally that of parochial missions. In addition to the Mother House we have ten branch houses. The details of parochial work vary in each house according to local needs. The House at Bay Shore, Long Island, is intended especially for women who wish to come for retreats or rest. The addresses of the branch houses are:

HOUSE OF THE HOLY NATIVITY
117 George Street
Providence 6, R. I.

HOUSE OF THE HOLY NATIVITY
Oneida, Wis.

HOUSE OF THE HOLY NATIVITY
133 West 46th Street
New York 19, N. Y.

HOUSE OF THE HOLY NATIVITY
816 East Juneau Avenue
Milwaukee 2, Wis.

HOUSE OF THE HOLY NATIVITY
55 Washington Street
Newport, R. I.

HOUSE OF THE HOLY NATIVITY
820 North Eutaw Street
Baltimore 1, Md.

HOUSE OF REST AND RETREAT
Bay Shore, L. I., N. Y.

HOUSE OF THE HOLY NATIVITY
1748 Roosevelt Avenue
Los Angeles 6, Calif.

HOUSE OF THE HOLY NATIVITY
110 North Woodstock Street
Philadelphia 3, Pa.

HOUSE OF THE HOLY NATIVITY
212 Carson Street
Las Vegas, Nev.

At the Convent, in addition to the training of the novitiate, there are the altar bread department, ecclesiastical embroidery rooms, a picture department furnishing devotional cards, and a free lending library from which Church books are sent out by mail with no expense to the borrower except

for return postage. We have a large group of Associates who keep a rule of life under our direction. Our support comes from property given by Sisters, by gifts and dues from Associates, from other freewill offerings, from bequests, and from the various departments. All of these latter bring in an income except the lending library. Each mission house receives support in one way or another, but not enough for the entire support. Some houses receive aid from the parish in which they work, some from the National Council or from Associates.

We publish a monthly *Intercession Leaflet* which goes to our Associates. There is no subscription price. A pamphlet about our life and work is available free of charge.

Our Community was founded by Father Grafton in Boston in 1882. It was moved to Providence in 1884. In 1889 our Father Founder was consecrated Bishop of Fond du Lac. Our Community was moved to Wisconsin and the present Mother House dedicated in 1905.

The Sisters of the Holy Nativity are devoted to the Hidden and Interior Life of our Lord. We emphasize most strongly that the religious *life* comes first—the *work* is secondary. We must strive primarily for our own sanctification before we can help others, for we do our greatest work by our example. In our mission houses, the Sisters strive to pattern their life after the Holy Family at Nazareth. Each Sister has two rights—"to love and serve our Lord and her Sisters for His sake". We can do nothing without entire consecration to Him.

Guest are always welcome at the Convent and in any mission house which has the necessary accommodations.

Address:

THE REVEREND MOTHER SUPERIOR, S.H.N.
Convent of the Holy Nativity
101 East Division Street
Fond du Lac, Wis.

THE SISTERHOOD OF ST. JOHN
THE EVANGELIST

Brooklyn, New York

Motto:

*Omnia in Nomine
Domini Jesu*

The Sisterhood of St. John the Evangelist is established to minister to the poor, the sick and the ignorant, to educate and train the young, and to help in missionary, parochial, and any needed work. It is subject to the canonical authorities of the Church, the Sisters electing their Ecclesiastical Visitor.

We are Sisters of Charity. Our habit is black with a large white collar, white cuffs and white cap. When going out we substitute a smaller white collar and add a black veil and long black cape.

Ours is an active life. We work in the Church Charity Foundation of the Diocese of Long Island, which includes St. John's Hospital, the Home for the Aged, and the Home for the Blind. Most of

the day is spent at the hospital or the homes. However, the Sisters recite Terce, Sext and Compline together from the *Day Hours of the Church of England*.

A DAY OF ONE OF OUR SISTERS

7:00 a.m.	Mass
7:30	The Sister goes with the chaplain who is carrying the Blessed Sacrament to a patient about to undergo an operation
8:00	Breakfast
8:30	Prayers in the hospital for nurses and patients
9:00	Terce in the Sisters' Oratory followed by meditation
10:00	Return to duties in the hospital
12:00 noon	Sext
12:30 p.m.	Dinner
1:00	Devotions and free time
3:00	Return to duties in the hospital
5:45	Supper
6:30	Prayers on the floors of the hospital followed by visiting patients
9:00	Return to the Sisters' house for recreation and Compline

Our Community is supported by the income from bequests and investments. We have an age limit of 40 for aspirants, all other requirements being left to the discretion of the Superior. The period of postulancy is for six months, the novitiate for two years. At the end of this time the life vow of obedience is made.

In the year of our Lord 1872, Bishop Littlejohn, Bishop of the Diocese of Long Island, together with our first Sister Julia and Sister Emma, founded the Deaconess Society of the Diocese of Long Island. In 1888 the Society was reorganized by Bishop Littlejohn as The Sisters Community of St. John the Evangelist, and incorporated under that title. Articles about the work of the Sisters frequently appear in *Tidings*, the monthly periodical of the Diocese of Long Island (Subscription: \$1.00 per year).

No detail is too great or too small for the Sisters of St. John the Evangelist. We are on call at all times. The Blessed Sacrament is reserved in the Sisters' Oratory, to which the chaplain has a key. Should a patient be dying, the chaplain is able to give the soul the joy and comfort of receiving our Blessed Lord in the most Holy Sacrament.

Address:

THE SISTER SUPERIOR, C.S.J.E.
The Sisters' House
492 Herkimer Street
Brooklyn 13, N. Y.

THE SOCIETY OF ST. MARGARET

Boston, Massachusetts

Motto:

Per Angusta ad Augusta

The object of the Society of St. Margaret is the following of the religious life according to the rule laid down by the Founder, the Rev. John Mason Neale. The Sisters are devoted to works of mercy, spiritual and corporal, especially among the poor. They separate themselves for the work to which God calls them under a twofold dedication; to the Blessed Sacrament, and to the Holy Name of Jesus. For His honor and glory they seek to serve the sick, the poor and the orphan. And as Jesus represented by His poor is to be the object of their active work, Jesus, yet more lowly as present in the Blessed Sacrament, shall be the central light of their devotion. They dedicate their work to His glory in that Blessed Sacrament and in reparation for the dishonor He endures that He may be among His creatures.

The Rule was composed by the Founder, Dr. Neale, from ancient sources. It provides for the mixed life, with the ideal of contemplation issuing in activity. The habit is grey; a black veil is worn by professed Sisters, a white veil by novices.

THE TIMETABLE AT THE MOTHER HOUSE

6:00 Angelus	p.m.
6:35 Prime	3:00 None
7:00 Mass	6:00 Vespers
9:00 Terce	9:00 Compline
12:00 Sext	9:15 Matins and Lauds

The full Breviary Office is said daily. The breviary used was compiled by the Founder from early Western sources for the Community.

The Sisters' day includes one hour for Community recreation, and time is allotted between the hours of the Divine Office for private meditation, spiritual reading and work. Community intercession is kept throughout the day, each Sister in turn having one-half hour at the Intercession Desk.

A strong vocation to the religious life and adaptability to the Society are required of aspirants. They must also have sound physical and mental health, and be free from financial obligations. Applications from aspirants may be made to the Reverend Mother Superior.

Postulants and novices are instructed daily in the religious life and are given a varied practical training with some experience in the mission houses of the Society. The postulancy is for six months, the novitiate for two or three years. At profession the Sisters are bound by life vows of poverty, chastity and obedience.

St. Margaret's, Boston, is an Affiliated House of St. Margaret's, East Grinstead, Sussex, England, having its own Chapter, Superiors and novitiate, but retaining the same rule, habit and breviary as the Mother House. The Ecclesiastical Visitor is elected by the Chapter of the Society. It is incorporated under the legal title Society of St. Margaret.

The Society itself has no endowment, therefore the Rule prescribes that all works of the Society must be as a whole self-supporting. The Sisters are supported by voluntary contributions and be-

quests with assistance from the sale of work such as altar bread and needlework.

The work of the Society consists of retreats, religious educational work, management of nursing and convalescent homes, settlement work, missionary work, parish work and the making of altar bread. The mission houses are:

ST. MARGARET'S HOME
51 Sherbrooke Street West
Montreal, Canada

ST. MONICA'S HOME
125 Highland Street
Roxbury 19, Mass.

ST. MARGARET'S HOUSE
5419 Germantown Avenue
Philadelphia 44, Pa.

ST. MARGARET'S HOUSE
Jordan Road
New Hartford, N. Y.

TRINITY MISSION HOUSE
211 Fulton Street
New York 7, N. Y.

ST. MARGARET'S CONVENT
Rue Montalais
Port-au-Prince, Haiti

GRACE CHURCH MISSION HOUSE
950 Broad Street
Newark 2, N. J.

Three groups are sponsored by the Society: Associates, Priests Associate and a Confraternity of Laymen.

St. Margaret's Quarterly is published four times a year (\$1.00 per year). Subscriptions may be sent to St. Margaret's Quarterly, 17 Louisburg Square, Boston 8, Mass. Also available is *THE SOCIETY OF ST. MARGARET*, a booklet about its history, spirit and works (price: 25c).

The Society of St. Margaret was founded at East Grinstead, Sussex, England in 1854 by the Reverend John Mason Neale, D.D. In 1873 three Sisters from St. Margaret's, East Grinstead, came to Boston to take charge of the Children's Hospital, and thus founded the American House.

To those entering the novitiate the Society of St. Margaret offers an opportunity of testing their vocation to the religious life, with full participation in all the spiritual privileges of prayer and worship. Of those attaining to profession the Society demands lifelong consecration to God under the three vows of poverty, chastity and obedience. Praying always for that last and best grace of perseverance, they are to grow in the spirit of simplicity and utter self-devotion, courage and joyfulness, which Dr. Neale describes as the marks of the special spirit of the Sisterhood.

Address:

THE REVEREND MOTHER SUPERIOR, S.S.M.
St. Margaret's Convent
17 Louisburg Square, Boston 8, Mass.

THE TEACHERS OF THE CHILDREN OF GOD

Washington, Connecticut

To develop through the gifts of the Holy Spirit the fruits of the spirit, especially faith, love and joy, and to provide a Christian community in which Sisters and children may live together learning to know, love and serve God and their fellow men, such is the spiritual purpose of the Teachers of the Children of God. The Community has been founded for women who desire to live the religious life combined with the work of teaching.

The Rule of the Community is modern, but is based on ancient sources. Sisters in life profession wear an all white habit; Sisters under annual vows wear a habit of blue and white. Choir robes with veils are worn in the convent. Outside the convent a modified modern habit is worn.

A TYPICAL DAY

a.m.	p.m.
7:00 Angelus and private devotions	12:15 Dinner
7:30 Mass	1:00 Afternoon work period begins
8:00 Breakfast	5:45 Vespers with the school children
8:30 Meditation	6:00 Angelus
9:00 Prime with the school children	6:15 Supper
10:00 Terce	7:00 Religious reading or instruction
11:00 Sext	9:00 Compline and Lauds
noon	10:00 Bedtime
12:00 Angelus and None	

The prayer life of the Community is characterized by devotion to our Lord in the Blessed Sacrament and by the offering of the seven Hours of the Divine Office. The *Monastic Diurnal* is the breviary used. The time between the Offices is taken up with assigned duties such as household jobs, school classes and work in the publishing department.

An aspirant must be at least 18 years of age and must have the physical ability to carry on the type of work involved in her training. There are no financial requirements, and no specific educational requirements. The length of the novitiate, however, is partly dependent upon the previous education of the aspirant and educational deficiencies may be met during the novitiate if necessary.

A novice is given a thorough training in subjects dealing with religion as well as specific individual instruction for the development of her own devotional and prayer life. Detailed instruction is given in the particular field of education in which she is to work. This training is given in the actual environment where she is to work after her novitiate, and may or may not be given at the convent. All Sisters work outside the convent for a part of the novitiate and novices are not isolated from the world during the novitiate. A month is the minimum length of the postulancy, and it may be longer. The novitiate is at least two years and may be longer. Life vows may not be taken by a Sister under 30 years of age.

The work of the Community is the conducting of boarding and day schools, nursery school through junior college. The Sisters are keenly interested in providing an excellent education for each child

combined with a definite religious background. A "self-help" plan is in operation in all the schools whereby the children are taught all forms of household activities, gardening, and so on. Summer camps are maintained in connection with the schools. The two boarding schools conducted by the Community are in Washington, Connecticut, and Barnstable, Massachusetts. The Community also has two day schools in Fairfield, Connecticut, and Providence, Rhode Island.

The Community maintains a Workshop which publishes religious courses for church and secular schools, and also secular courses and readers for elementary and secondary schools. All courses taught in the schools run by the Community are published here.

The Teachers of the Children of God began their work in Providence, Rhode Island, where the Community was founded on December 1, 1935, by Abbie Loveland Tuller.

To young women anywhere who desire to find a useful and stimulating occupation in the field of teaching, secretarial science, household arts, fine arts or creative work in a Workshop of Publications, the Teachers of the Children of God offer a thrilling, creative life of adventure and love for our Lord. It is a new, fighting Community for fearless souls who are willing to love, fight, work and pray for the glory of God and the love of God's children. It is a great opportunity to develop the talents and capacities of the individual personality in a social group consecrated to the work of God. It combines rare and unusual opportunities for young women who desire to work and live in a Christian

community with Christian ideals and standards in their own chosen field and who have in addition to this desire a real religious vocation to devote their lives entirely to God.

Address:

THE REVEREND MOTHER SUPERIOR, T.C.G.
Teachers of the Children of God
Washington, Conn.

THE COMMUNITY OF THE SISTERS
OF THE CHURCH

Toronto, Canada

Motto:

Pro Ecclesia Dei

The aim of our Community is the glory of God, and the extension of His Kingdom. Its special characteristic is Obedience. We profess a mixed type of the religious life. The Rule is modern, but based on the Benedictine Rule. St. Michael is the patron saint of the Community.

The Sisters of the Church wear a black habit with a crucifix attached to the girdle, a black veil, and a square white collar.

Much more important than the work of our Community is its life. Our devotional life centers around the daily offering of the mass and the seven-fold Divine Office. *The Day Hours of the Church* is the Breviary in use.

THE HORARIUM

6:00 a.m.	Rising Bell	12:25 p.m.	Sext
6:30	Prime, fol- lowed by Mass		Dinner None
	Breakfast	2:00-5:00	Conference Various duties
	Conference		
	Meditation (½ hour)	5:00 5:30	Conference Vespers
8:45	Terce	6:00	Supper
9:00	Various duties		Compline Quiet Time (½ hour)
		8:00	Recreation
		8:45	Lauds
		10:30	Lights out

Silence is observed during the greater part of the day. The Great Silence is rigidly kept. Regular instructions are given to both the Sisters and the novices. At breakfast and supper, a spiritual book is usually read aloud in the refectory. At dinner there is private reading.

As a rule aspirants must be between the ages of 17 and 35 years. There are no specified educational or financial requirements, but they must have fair health and unblemished moral character.

The length of the postulancy is from six to twelve months, and the novitiate from three to five years. Normally, part of the novitiate is spent at the Mother House in London, England. Postulants and novices are given daily instructions covering mental and vocal prayer, the principles of the religious life and the spiritual life, the history and

doctrine of the Church, the Bible, the Divine Office, and the Rule and history of the Community. Instruction is also given in methods of preparing souls for the Sacraments and of imparting religious education. At the end of the novitiate, life vows are taken.

Our Convent in Toronto is an Overseas House of the Sisters of the Church in England, dependent upon the Mother House in London. The legal title of our Community is "The Church Extension Association (Incorporated)". The Bishop of London is the sole Visitor in all our houses. We are supported by the work of the Sisters, and by bequests and offerings. There are three groups of associates connected with the Community: Associate Priests, Associates, and Companions. The address of our Mother Superior is:

THE REVEREND MOTHER SUPERIOR, C.S.C.
St. Michael's Convent
39 Pont Street
London S. W. 1, England

Our Canadian work consists of a school (day and boarding), a rest home, Church embroidery, mission and parish work and Summer Schools. We publish various school magazines, and the quarterly *Canadian Leaflet* in the interests of this work (subscription: 25c a year). Also obtainable from the Convent are the LIFE OF OUR MOTHER FOUNDRESS and other pamphlets. *Our Work, a Monthly Chronicle of the Work of the Sisters of the Church* is published in London.

The Community of the Sisters of the Church was founded in 1870 in Kilburn, London, England, by

Emily Ayckbowm. The first work started abroad was in 1891 with schools in Canada. The novitiate and Convent were opened in Toronto in 1923, and in 1924 the first Canadian novices were clothed.

Since the work of our Community lies mainly among children in schools and orphanages, we are often described as "the Children's Sisters". The characteristic of our Lord's life which our Community has always specially striven to honour is its Obedience. From the beginning we are taught to keep one thought in mind, that our response to Vocation is in obedience to a Call of God, and that we can trust Him to take care of all the details.

Address:

THE SISTER SUPERIOR, C.S.C.
Convent of the Sisters of the Church
134 Ulster Street
Toronto 4, Ontario, Canada

THE SISTERHOOD OF ST. JOHN THE DIVINE

Toronto, Canada

MOTTO:

"Whatsoever He saith unto you, do it."

All the corporal and spiritual works of mercy which a woman may perform are included in the objects of the Sisterhood of St. John the Divine, as God in His Providence may assign them; more especially nursing, teaching, ministering to the fallen, the aged and the poor. The Rule of the Society is modern, but based on the Benedictine, and provides for the mixed life.

The colours worn by the Sisters are black and white. The habit of the professed Sisters is of black merino of the prescribed form, with the scapular. We wear a girdle of black worsted cord with three knots, and an ebony cross bound with silver and bearing the silver eagle of the Community. Each Sister wears a plain gold ring with the motto "Dilectus meus mihi et ego illi" inscribed on the inside. White linen cap, collar and cuffs are worn with a thin black veil in the house; and on the street a cloak of black merino in summer and black cloth in the winter with a long thick veil.

Our life of prayer is all-embracing. We give special emphasis to the corporate recitation of the Divine Office, and we consider our life of prayer and work to be all one life.

DAILY TIMETABLE

6:00 a.m.	Salutation	1:00 p.m.	Dinner
6:30	Prime	1:30	None
6:45	Meditation	2:00-2:30	Rest
7:15	The Mass		Duty
	Breakfast	5:45	Supper
	Practical duties		Spiritual duties
9:15	Terce and	7:30	Vespers
	Sext	8:00-8:45	Recreation
	Conference	8:45	Preparation
	Practical work, study, etc.	9:00	Compline followed by Lauds
12:00 noon	War inter- cessions	10:45	Lights out

Each Sister's timetable provides for personal intercession, devotion, Bible reading and spiritual reading.

The spiritual requirements for entrance into our Community are chiefly the love of God with the desire to ever love Him more and more, and a ready will to surrender to Him all one is and has and hopes to be. Persons over 35 years of age are not ordinarily eligible for admission. Persons under 21 must bring written consent of parents or guardian. It is our custom not to propose a novice for election to profession until she is 25 years of age. An applicant must provide a written report from a reputable physician as to sound physical and mental health. There are no educational or financial requirements, but it is desirable that those

who can do so contribute the initial amount necessary for clothing, etc., which is usually covered by one hundred dollars.

Ordinarily an aspirant makes a visit with us for about a month before being admitted as a postulant. The period of postulancy is six months; the novitiate is three years. A thorough training is given in the life of prayer. A novice is instructed in Holy Scripture, the Prayer Book, church doctrine and history, and Sunday School methods. She is also trained in various household tasks and given a good grounding in preparation for future work which the Community may assign to her. Any gifts that a novice possesses are developed and used under obedience. At her profession a Sister binds herself for life to the observance of the vows of poverty, chastity and obedience in the Community.

Our Community was incorporated in 1889 as The Sisterhood of St. John the Divine. The Sisterhood is supported in various ways, a small endowment, free-will offerings, and grants from certain agencies with which we work. Some departments of work also provide an income. The Visitor of the Community is ordinarily the bishop of the diocese, or if he is unable to accept, one of the bishops of the Province in which the convent is situated.

The Community does work of various types, as the directory shows. Each house is subject to the authority of the Mother Superior.

The Sisterhood has associated with it priests, who intercede for it at the altar, and women who live in the world and who desire to enter into a spiritual bond with those living the religious life.

DIRECTORY

ST. JOHN'S CONVENT
28 Major Street
Toronto 4, Ont., Canada

ST. JOHN'S CONVENT
Bracebridge, Ontario
Canada

THE CHURCH WORKROOM
St. John's Convent
28 Major Street
Toronto 4, Ont., Canada

ST. JOHN'S HOUSE
28 Major Street
Toronto 4, Ont., Canada
(A home for the aged)

ST. GABRIEL'S HOUSE
35 Brunswick Avenue
Toronto 4, Ont., Canada
(A retreat and guest house)

THE TERRACE
41 Brunswick Avenue
Toronto 4, Ont., Canada
(A house for business and
professional women)

THE CHURCH HOME FOR
THE AGED
87 Bellevue Avenue
Toronto 2, Ont., Canada

ST. JOHN'S CONVALESCENT
HOSPITAL
Newtonbrook
Ontario, Canada

ALL SAINTS' HOSPITAL
Springhill, Nova Scotia

ST. JOHN'S-ON-THE-HILL
R. R. 2, Aurora, Ont.
Canada
(A farm and home for men-
tally retarded children)

SHERNFOLD SCHOOL
72 Bronson Avenue
Ottawa, Ont., Canada
(A home for mentally re-
tarded children)

QU'APPELLE DIOCESAN
SCHOOL
College Avenue
Regina, Saskatchewan
Canada

ST. CHRISTOPHER HOUSE
2238 Toronto Street
Regina, Saskatchewan
Canada
(Sunday-School-by-Post)

ST. MICHAEL'S MISSION
181 Dorchester Street, W.
Montreal, P. Q., Canada

ST. JOHN'S HOUSE
11714 92nd Street
Edmonton, Alberta
Canada
(A home for unmarried
mothers)

St. John's Messenger is published by the Community three times a year, together with *St. John's Eagle*, which appears between these numbers (subscription rate: \$1.00 a year). Also available are A MEMOIR OF THE LIFE AND WORK OF HANNAH GRIER COOME, Mother Foundress of the Sisterhood of St. John the Divine (price: \$2.00); A BRIEF HISTORY OF THE SISTERHOOD (price: 10c); and THE LIFE AND WORK OF THE SISTERHOOD (price: 10c).

The Community was founded in 1884, in Toronto, Canada, by Hannah Grier Coome. It was the first Anglican Order to be established in Canada. It came into being, under God, as an expression of gratitude for spiritual help given by Canon Knox Little and Father Basil Maturin in 1880 and 1881 to a group of Canadian Church people. An outstanding event of the earliest days was the expedition of the Mother Foundress, with two postulants and three fully trained nurses, to minister to the wounded in the Northwest Rebellion of 1885.

The Sisters of St. John the Divine are dedicated to the undivided service of Jesus Christ, after the example of the Beloved Disciple whose name we bear, for the fulfillment of the twofold law of charity. Like St. John we are called to find our joy in fellowship with our Lord and for this end to forsake all worldly distractions. Like him we receive from our Lord all whom He commits to our care to tend in His Name and for His sake.

Address:

THE REVEREND MOTHER SUPERIOR, S.S.J.D.
St. John's Convent
Bracebridge, Ontario, Canada

THE DEACONESSSES OF ST. CLARE'S HOUSE

Upper Red Hook, New York

Motto:

Ecce Ancilla Domini

The Deaconesses of St. Clare's House as a community is like all religious communities in that it is a venture of faith; but it can claim a measure of uniqueness as being one of the few communities of deaconesses in the American Church. The Canons of the Church state that women set apart as deaconesses are to assist the priest in the care of the poor and sick, in the religious training of the young and others, and in the work of moral reformation. This is our ideal.

The Rule is modern, authorized by the bishop in the service known as "The Setting Apart of a Deaconess." The habit is black with the cross, veil and linen of the usual deaconess habit. It is customary for each deaconess to sign her Christian and surname, followed by Deaconess or the Abbreviation D'ss.

Offices are said as in the Anglo-Catholic Prayer Book.

TIMETABLE

a.m.		p.m.	
7:30	Prime	5:30	Evening Prayer
9:00	Terce	9:00	Compline
Noon	Sext		

The training of candidates and novices is not given at St. Clare's House but at one of the Training Schools for Deaconesses, or under a bishop, or a priest appointed by a bishop. Some schools require a college degree for admission for training. No one may be admitted as a deaconess until she is 25 years of age. Two years training is required by the schools, at the end of which canonical examinations are given by the diocesan examining chaplains. A year of practical experience under the supervision of a priest or bishop is expected.

As to vows, the threefold vow of religious profession is not explicitly made by us. But the promises made by a deaconess to the bishop before the altar are for life, and imply a consecration to God similar to that in the other religious communities. Furthermore, it is held by deaconesses that even though, for one cause or another they may cease to exercise their ministry, the "character" remains.

The Community is supported by endowment, contributions and other gifts. There is a group of associates and priest associates. The diocesan is the Visitor. The work done is the usual parish work of caring for the altar, teaching, parish visits, guilds; and the receiving of guests for retreats, conferences and rest.

In 1906 this house and property was left by Miss Ella Mooney to the diocese for the use of deaconesses. In 1940 the diocese came into full possession of it and in that same year the present group of deaconesses took up their residence therein.

St. Phebe is often called the patron saint of deaconesses. Baring-Gould says that she is "the first, and one of the most important, of the Chris-

tian persons, probably converts of St. Paul, of whom detailed mention is made in the last chapter of the Epistle to the Romans. She was a deaconess of the Church of Cenchrea, and when she went to Rome on private business, was commended to the Roman Christians by the great Apostle of the gentiles, as having 'been a succourer of many, and of myself also.'" The Orders of Canonesses sometimes vest their nuns at profession with a surplice and stole, and this is supposed to be a relic of the ancient Order of Deaconesses. In the words of the late Bishop Rhinelander of Pennsylvania, "The commission given by our Church, like that given to a bishop, priest or deacon, is to represent the body of the Church in its work. It is thus to a ministry in the Church of God, and to nothing less inclusive."

Address:

THE HEAD-DEACONESS
St. Clare's House
Upper Red Hook, New York

GLOSSARY

Every walk of life develops a technical vocabulary all its own. The religious life is no exception. Religious must talk about many things for which there are no ordinary English words. Consequently they are obliged in some cases to fall back on the ancient terminology of the Church, and in other cases to use English words with a restricted meaning. It is no wonder that a newcomer in a religious house often feels as though conversation were being carried on partly in a foreign tongue. This glossary is intended to help such a person feel a bit more at home in these pages.

Abbey. A term used only in Orders of a certain type, e.g., Benedictine, as the designation for buildings occupied by a community of a sufficient size, at least 12 professed, ruled by an **Abbot** or **Abbess**.

Abbot. The title of the "father" or chief superior, used in some Orders of men, e.g., Benedictine, which have the family system as their model of government. (Cf. the Bible "Abba, Father".)

Active Life. The religious life organized for Christian activity as the chief means of growing in spirituality.

Angelus. A prayer commemorating the coming of God as man, said at dawn, noon and sunset, at which times a bell is rung as a reminder.

Augustinian. Pertaining to St. Augustine (d. 430) or to the various Orders, of which there are many, that follow his Rule.

Autonomous. A self-governing religious community as opposed to a Branch House under the jurisdiction of a Mother House.

Benedictine. Pertaining to St. Benedict (d. 543) or the type of religious life which results from following his Rule, the most widely known and observed of all monastic rules.

Branch House. The work of a group of religious living apart from the Mother House of the Community, but under its jurisdiction and general supervision.

Breviary. A collection of Psalms, hymns, prayers, etc., and thus an abbreviation of many other books, put together in handy book form to furnish the Divine Office which is said in religious communities. Morning and Evening Prayer in the Book of Common Prayer is an abridgement of this same breviary.

Canonical. That which is ordered by Canon Law, i.e., Church law, or by customs directly arising therefrom.

Catholic, i.e., whole. The Bible says that Christ's followers were first called Christians at Antioch. History says that it was also in Antioch, Asia Minor, that Christians were first called Catholics. In the fourth century St. Pacian, Bishop of Barcelona, said "My name is Christian, my surname is Catholic." All this was long before anyone had heard of any Church set apart from the rest of Christendom as Roman Catholic. "Catholic" meant then, as it does now to every intelligent Episcopalian, that which is distinguished by these three things which give wholeness or fullness to religion: (1) adherence to the mind of Christ made known to the Apostles and summarized in the Apostles' Creed; (2) sharing in the spiritual life and power of Christ through the Sacraments instituted by the Apostles on behalf of Christ; and (3) membership in the body ruled by Ministers of the Apostolic Succession today. The Episcopal Church is a part of the original holy Catholic Church founded by Christ, and you as an Episcopalian have the name Christian, and the surname Catholic. We might say that the legal name of our Church, Protestant Episcopal, is only an affectionate nickname. "Protestant" here means "not Roman Catholic"; "Episcopal" means "governed by Catholic Bishops".

Cell. A small room, popularly used in lurid literature only of prisons, but by scientists and religious used in the original sense: (a) The small room assigned to an individual to provide privacy for study, sleeping, quiet, etc. (b) The beginning of a larger development, e.g., a small place where one or more religious live, with the expectation of developing something larger and better in the service of God.

Chapter. A meeting of a religious community for conference, or to make regulations, or to elect a superior, or for public acknowledgment of failures in observing community customs. The latter is called a Chapter of Faults.

Chastity, vow of. A vow not only to be chaste (for chastity is a virtue bounden on all) but to dedicate the

natural affections to God in such wise as to learn to love others through Him and for His sake, i.e., to enter upon the state of consecrated celibacy.

Choir. The assembly of the members of a religious community in chapel for corporate worship.

Coif. A hoodlike cap worn by women religious under the veil.

Community. A body of men or women who are voluntarily living under a common rule.

Compline. The last of the seven canonical Hours of the Day Office, originally said at bedtime.

Congregation. (a) A group of monasteries or convents forming a subdivision of an Order. (b) A group of Orders associated together under a common spiritual ideal.

Constitutions. A code of laws which govern a religious community and determine its actions. They are usually an interpretation of the rule, but are more easily changed than the rule.

Contemplation. (a) The final state of prayer of those who have really learned the art of prayer. (b) Less technically, the attempt to think about God Himself and to perceive Him as well as one can, with human frailties, through prayer.

Contemplative Life. The religious life as organized to develop the work of prayer, and to be a school of contemplation.

Convent. A place where a group has come together to live the community life. Technically the word is restricted to a permanent establishment set apart for the maintenance of the religious life, and not applicable to a small mission house or a temporary establishment. The word is now usually used of a house for women, but in olden days it meant a house of either men or women.

Cornet. A white headdress worn in some communities of women.

Council. A group of professed religious acting as advisers to the superior.

Counsels of Perfection. The same as **Evangelical Counsels**, which see.

De profundis. Psalm 130, commonly recited in the evening in religious houses as a prayer for the faithful departed, at which time a bell is rung as a reminder.

Divine Office. A collection of Psalms, hymns and prayers recited at stated times daily in religious houses. See **Breviary**.

Enclosed Life. One in which the life and work of the religious is carried on entirely within the community's own buildings and grounds.

Enclosure. That part of a religious house and grounds which is reserved for the private use of the community alone.

Evangelical Counsels. The three general counsels of poverty, chastity and obedience, laid down by our Lord and recorded in the Gospel; called "counsels" because they are advisory, not mandatory as the commandments are. They advise the use of a quick, but hard way to grow in grace, i.e., perfection. After profession they become matters of obligation.

Examen. Examination of conscience, i.e., the taking of spiritual inventory. There are three kinds: **GENERAL**, an effort to discover all one's faults; **PARTICULAR**, examen on one point alone, such as on the subject of one's besetting sin; **OF FORETHOUGHT**, preparation to meet particular temptation.

Exposition. A service of worship during which the Blessed Sacrament is exposed on the altar.

Franciscan. Pertaining to the Order founded by St. Francis of Assisi in 1209, or to his ideals.

Friar. A member of a religious community of men specially devoted to mission preaching and to a strict observance of corporate poverty, according to the spirit of such Rules as the Franciscan, Dominican, etc.

Girdle. A rope used for belting a religious habit about the waist.

Habit. The distinctive dress or uniform worn by a religious, and a sign of his or her membership in an established community.

Hours. The prayers given in the breviary to be said at appointed times throughout the day in a religious house, of which there are seven for the day, Lauds, Prime, Terce, Sext, None, Vespers and Compline, and one for the night, Matins.

Lauds. The first of the seven canonical hours of the Day Office of the breviary, originally said after Matins. It is an office of praise.

Mass. A short convenient term for the Holy Communion or the Eucharist.

Matins. The Night Office of the breviary, originally said in the middle of the night.

Meditation. A form of mental prayer, i.e., free and informal prayer.

Mixed Life. A community life which organizes all the efforts of the religious towards two distinct ends, worship and work, as the twofold means of perfection.

Monastery. Strictly, a place of austerity and prayer; today used popularly of a house for men religious. Originally it indicated a house for either men or women.

Monk. A member of the kind of Order whose chief purpose and work is worship. Popularly, all men religious are called monks, but strictly, only Benedictines, or religious of that type, are monks.

Mother House. The headquarters of a community organized with branch houses.

Nocturns. The three divisions of the Night Office of Matins.

None. One of the Day Offices of the breviary, originally said at the Ninth Hour, i.e., in the early afternoon.

Novice. A person who has been received into the novitiate, by being clothed with the habit, as a candidate for full membership in a religious community.

Novitiate. The period of training which precedes the taking of vows in a religious community.

Nun. Used popularly of any woman religious, but strictly a member of a solemn Order whose chief purpose and work is worship.

Obedience, vow of. The surrender of one's self-will completely to God through submission to a Rule, and to the Superior as the executive of the Rule.

Office. Any one of the Hours of Prayer given in the breviary.

Oratory. (a) A small chapel. (b) A community of priests, living a modified form of the religious life, such as that founded by St. Philip Neri in 1564.

Order. Used popularly to denote any religious community. Strictly speaking, an Order is a community professing the religious life with a certain austerity, and approved by the Church as such, and recognized as having the obligation of solemn vows.

Pellice. A shoulder cape, commonly with a hood attached, worn in some religious communities.

Perfection. Our Lord said, Be ye perfect, i.e., full grown in the service of God. The religious life is called the life of perfection because it is a school of perfection, not because religious are perfect. But they are vowed to the pursuit of perfection, which for a human being is the state of acquiring perfection. (Cf. institutions of learning. Pupils therein are not necessarily learned men or scholars, but are called scholars because they are in the process of becoming so.)

Postulancy. The period of training which precedes the novitiate in a religious community. The general idea is that the postulant is trying out the community, whereas a novice is being tried out by the community.

Postulant. A person who has been received into the postulancy as a candidate for the habit of a religious community.

Poverty, vow of. A renunciation of all temporal things so far as the exercise of personal proprietorship in them is concerned.

Prime. One of the Day Offices of the breviary, originally said at the First Hour, i.e., at the beginning of the day.

Prior. The superior of a priory of men; or, the person next in dignity to an abbot.

Priory. A religious house ruled by a prior.

Profession. The act whereby one takes upon oneself, formally and publicly, the obligations of the religious state, which in most communities is the threefold vow of poverty, chastity and obedience. A religious must be elected to profession by the votes of those already professed.

Recreation. The time when a community comes together as a family for conversation of mutual interest, etc.

Religion. The virtue of religion teaches us what is due to God in the way of reverence and worship. The word *Religious* is derived from it.

Religious. A person who has vowed to live according to the three evangelical counsels in a community which exists for the purpose of carrying out these counsels.

Reparation. Making up to God, so far as is humanly possible, for the dishonors heaped upon Him by the sins of the human race; the offering of one's love, prayers,

good works, or suffering willingly borne, in order to "repair" as far as one can, the damage which sin has done to the glory of God.

Retreat. A temporary withdrawal from the cares and duties of ordinary life for the purpose of seeking God in silence, meditation, spiritual reading and examen.

Rule. The guide of life formulated by a religious community or its founder to aid its members in living according to the evangelical counsels.

Scapular, or scapula. A loose sleeveless outer garment which falls from the shoulders. It is worn over the tunic in some religious communities as part of the habit. Originally it was an apron.

Secular. One who is not a religious; or, that which pertains to life outside a religious house.

Sext. One of the Day Offices of the breviary, originally said at the Sixth Hour, i.e., in the middle of the day.

Statutes. The laws of a religious community which concern its government and discipline, e.g., the constitutions.

Terce. One of the Day Offices of the breviary, originally said at the Third Hour, i.e., about three hours after Prime.

Tertiary. A member of a Third Order of a religious congregation.

Tunic. A long loose-fitting outer garment forming the essential part of a religious habit.

Vespers. The last but one of the seven canonical Hours of the Day Office of the breviary, originally said when the shadows began to lengthen.

Visitor. The title of the bishop whose duty it is to see that the rule and constitution of a community are duly observed.

Vocation. A calling to serve God in the religious life.

Vow. A promise deliberately made to God. Vows are of two kinds, private and public. The latter are vows such as those taken in baptism, marriage, ordination, and religious profession, i.e., they are publicly received and recognized by the Church. Vows are an act of worship of God. Any serious failure to fulfill them is not only the sin of disobedience but of sacrilege, since it involves withholding something from God which belongs to Him. However, religious vows, according to traditional teaching on the subject, may be declared *invalid* unless they fulfill certain

requirements which have been listed in the Canon Law of the past (e.g., unless they are preceded by a twelve months' novitiate). Under some circumstances vows may be *commuted* or *dispensed*. No person has power to dispense himself from the performance of the vows he has made. A declaration of nullity, of dispensation or of commutation, may be given only by the proper authority (e.g., whoever the constitutions declare this to be; failing such a regulation the diocesan bishop is the authority). Such a declaration may be given only for due cause lest God be robbed. *Commutation* is the substitution of something which can be done in place of that which has been vowed but is found impossible of fulfillment to God's glory, as might be the case if the religious were to receive some obviously God-given duty which precludes living as a religious. *Dispensation* does away entirely with the obligation of the vows. The vows are defined for each community in its constitutions, and are taken according to their prescriptions, which include conditions under which they may be dispensed. (If there are no such prescriptions, it is held that the diocesan may dispense.) Temporary vows no longer exist after the period for which they are taken has expired unless they are renewed. Some communities distinguish between simple perpetual and solemn vows. The former are professed with no reservations, but the community imposes the condition that it may later dispense them for due reason; but when the community withdraws this condition, they are recognized as solemn, i.e., not dispensable. The religious vows are usually those of poverty, chastity and obedience. Among Benedictines they are called obedience, conversion of life and stability.

Warden. Another form of the word "guardian" and the title given in some religious communities to the priest who acts as spiritual adviser.

Watch. A period of prayer, kept usually before the Blessed Sacrament. (Cf. "Could ye not watch with me one hour?")

Wimple. A covering of linen worn by women religious, arranged in folds about the head.

World. Religious are accustomed to use the phrase "in the world" to indicate secular life and interests as distinguished from the religious life and its interests.

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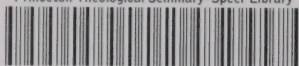
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